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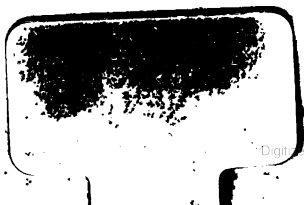
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THE CATHOLIC HANDBOOK
OR
EVERY PROTESTANT HIS OWN CONTROVERSIALIST
BY THE
REV. J. H. MACQUIRE, S.C.L.

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188,



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THE
CATHOLIC HAND-BOOK:
OR,
EVERY PROTESTANT
HIS OWN CONTROVERSIALIST.

BY
THE REV. JOHN HERON MACGUIRE, S.C.L.
INCUMBENT OF ST. LUKE'S, CHOBLTON-UPON-MEDLOCK, MANCHESTER.



"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—*I Thess.*, v. 21.
....."HARNESTLY CONTENTED FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE
SAINTS."—*Jude*, 3.

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PREFACE.

THE delay that has taken place in the publication of the "HAND-BOOK," has mainly arisen from a dispensation, with which the Subscribers, and the public generally, are already acquainted. Whilst the Compiler would desire to submit to the Divine will, he would, at the same time, express his deep regret for any disappointment which may have been felt on the part of the promoters and encouragers of this undertaking.

It is scarcely necessary to say, that the ensuing pages have no higher pretension than that of mere compilation: originality could not well be expected in a work of such a nature, especially when so limited in space. The "Hand-Book" embodies no inconsiderable share of the matter brought before the vast congregations, which attended a Course of Lectures on "The Peculiar Doctrines of the Church of Rome"—extending over thirteen weeks—delivered in St. Luke's Church during the present year: Lectures, which there is good reason to believe, have been blest to many of the hearers.

The controversy with Rome has recently revived with an earnestness proportioned to its importance. Not only does the Popish Press of this country pour forth controversial tracts, in tens of thousands—not only do Popish Ecclesiastics, from

the *intrusive* Cardinal of Rome, down to the "Regulars" of Philip of Neri, preach and lecture upon their peculiar dogmas—and assail and asperse the religion of Protestants—the doctrines taught by Holy Scripture—the true Catholic Faith, but also, Monks, Lay Brothers, Sisters of Mercy, and Sisters of Charity, intrude themselves alike into the scattered cottages of our rural districts, and the densely populated courts and streets of the towns and cities of Great Britain, for the purpose of distributing controversial tracts, and exercising their untiring vocation of proselytism.

Romanists are not only accustomed to misrepresent the doctrines of the Reformation, but are also in the habit of denying, with an affected air of contempt, the dogmas of their own Church. That there has long been need for some condensed summary of Rome's teaching, carefully extracted, with references &c. from her own accredited documents—few, at least in this our day, will deny. Such a Compendium has been attempted, and is now, prayerfully and respectfully, submitted to the Christian public. The emissaries of Rome invariably sally out to their work, armed for their calling. "*Milner's End of Religious Controversy*"—a production shamefully fraught with mis-quotations from the writings of Protestants—"Fifty Reasons why a Catholic should not become a Protestant," and various other such publications, are carried in the pocket. The parties visited are discoursed with on the *antiquity* of Romanism, and on the *novelty* of Protestantism. Now, the wily "emissary" will take good heed to conceal "Rome's New Ways;" and, when questioned as to whether the Roman Catholic Church does really restrict the circulation of the Scriptures?—Whether she really sanctions Saint-Worship?—Whether she really does allow of Image-Worship? &c. &c.—then there is the "put-on amazement," and the

"Oh, dear, no; these are all downright calumnies;" and so on to the end; and then a book is lent, with the promise of another early call. This is no imaginary case; and it is hoped that, in many such instances, from henceforth, "The Catholic Hand-Book" will instruct the Protestant, so to become "his own Controversialist," that the "Missioner of Rome" will be rather tardy in a renewal of his visit. But, there are also other classes to whom this little compilation may be of no small service, in the way of a safe-guard, against the plausible repudiations of Romanists, with whom they may meet, either in the way of business, or in the greater leisures of social intercourse.

It may be asked, why term this Compilation "the *Catholic Hand-Book*; or, every *Protestant* his own Controversialist?" It is answered: The Romish Communion *departed from* "the faith which was once delivered to the saints,"—the true Catholic faith. The Reformers, through the grace of God, *restored* the true faith. The Papists "nicknamed" the Reformed Catholics "Protestants." This appellation, though originating in Papal contempt, has, in process of time, become honourable and glorious, inasmuch as it patently indicates a protest against the "lying traditions of men, and the cunningly-devised fables of Rome." The Reformed Church is Catholic, *whilst* Protestant; but not Popish, *because* Catholic. The Compiler does not arrogate to himself the alone credit for having first gleaned all the extracts cited from the authorities referred to in this work; nor does he feel abashed at having to acknowledge, that he has taken considerable liberty with the laborious research of others, and that too, without first asking their permission, knowing, as he does, their devotedness to the great cause of Scriptural Truth, and privileged as he is, and has been for many years, to bear a

share with them (though at an humble distance), in sustaining and promoting the glorious principles of the Reformation. He gratefully acknowledges the efficient services which they have afforded him in the present undertaking—whilst he has but small apprehension, that any one of them will ever moot an “Injunction” against the publication of “The Hand-Book,” on the score of unjustifiable plagiarism.

By quoting the Fathers of the Church, the Compiler, it is hoped, will not be regarded as considering them *Judges* on matters of faith; he simply uses them as *Witnesses* to facts. He holds, firmly, that it is by THE REVEALED WORD OF GOD ALONE, that the faith, practice, and pretensions of a Church must be judged: “So that,” as our 6th Article declares, “whatsoever is not read therein, nor may be proved thereby, is not to be believed as an article of faith, or to be thought requisite or necessary to salvation.”

There is no doubt but that Fathers contradict Fathers, and so also do Councils contradict Councils. This, then, being undeniably the case, it cannot be too harsh to say, that the *judgments* of the *former*, as well as the *decrees* of the *latter*, must be sadly damaged in the estimation of every one who reads and understands his Bible.

It may be well to note here, that, when the Reader observes two *differing* dates, given with reference to the period in which a Father lived, that the apparent contradiction arises from *one* date giving the time in which he was said to have been born, and the *other* the period in which he “flourished.”

As has been just observed, Romanists *deny* their own doctrines; so also, when the authorities themselves are referred to, they, not unfrequently, pretend to throw them overboard altogether. But this is not to be allowed; and it is therefore considered desirable, that some information be imparted as to

the importance and authority which Papists are *obliged* to attach to these very documents.

Firstly, then : There are THE CANONS AND DECREES OF THE COUNCIL OF TRENT, which are, and *must* be received by Romanists:-

Secondly: THE CATECHISM OF TRENT. That all Roman Bishops and Priests must instruct the people from this Catechism, the Reader is referred for proof, to page 45 of this work.

Thirdly: There is THE CREED OF POPE PIUS IV., to which every Priest *swears*, and which every Romanist *must* receive.

Fourthly: There is the MISSALE ROMANUM—The Roman Missal—the Mass Book, without which, the Priest cannot say Mass.

Fifthly: There is the *Precious* BREVIARY, or Priest's own Prayer Book, with four parts, answering to the four seasons of the year. Priests, as well as Laies, have not scrupled to shirk this *awkward* compilation of "fondly-devised fables;" but the Priest at least must not do so, and that too, for the following cogent reasons: It is put forth by the authority of the Pope, and whosoever enjoys any ecclesiastical revenue; all persons, of *both* sexes, who have "Professed" in any "Regular Orders;" all Sub-Deacons, Deacons, and Priests, are bound to repeat, either in public or in private, the whole service of the day, [want of space will not allow of their enumeration here] out of the Breviary. The *omission* of any one of the eight portions, (or even *one* sentence) of what that service consists, is declared to be a *mortal* sin, which, if not repented, would exclude from salvation. The person guilty of such an omission, loses all legal right to whatever portion of his clerical emoluments is due for the day or days wherein he neglected that duty, and cannot be absolved till he has given the forfeited

sum to the poor : nay more, he cannot say Mass until he is absolved from the sin of neglecting his Breviary ! It is well known, that an exemption from this onerous duty, Rome seldom grants.

Sixthly : There is the PONTIFICAL ROMANUM—the Roman Pontifical—the Book of the Ceremonies, Consecration of Churches, Bishops and Archbishops, Altars, Crosses, Shrines (for bones of Saints), form of Oaths of Fealty to the Pope, form for Cursing, Absolving, Blessing, &c. &c. This *great* Compilation *cannot* be dispensed with.

Seventhly : There are the Catechisms of Doyle (originally Henry Turberviles), those of Plunkett, Dr. Butler, (revised and recommended by “The Four Archbishops”), and Tuohy’s Catechism.

Eighthly : There are the writings of Baronius, (Rome’s accredited annalist), and Bellarmine, (her greatest polemic), specially engaged to write against the Reformation. Will Papists ignore their services ?

The Compiler would have noticed other sources of authority referred to in the “Hand-Book,” had it not been for lack of room. To the Roman Ecclesiastic, he would now say : Is your Church maligned and libelled ? Are her doctrines misrepresented in the “Hand-Book ?” If you can prove it, do so at once : speak out : only let this be understood, always, that it must be in *company with your own accredited documents*. Let there be no waste of time : but, by your own “law and testimony,” *prove* that you *can* stand, or *acknowledge* that you *must* fall.

Finally, Reader, should a Priest, or an accredited Lay-Brother, (waste not your time with *non-authorized* persons), question or deny the faithfulness of the quotations given from the *Missal*, *Breviary*, *Pontifical*, or *Catechism*, propose at once

a reference to the Compiler and his authorities, in the presence of competent witnesses.

As far as the Compiler knows anything of his own spirit, he can truly say that, when he purposed this work, it was not from any unkind feeling towards Romanists, but from a conscientious persuasion, that it was high time to make known to the public, what Rome *does really teach* in her authoritative formularies, in order to warn persons against listening to that version of Popery, which is always sure "to fall mended" from the Priest's tongue.

Readers of the Hand-Book, in conclusion, the Compiler would now adopt the very words of a living divine, who, in his "Introduction" to a new edition, a treatise on Popery, written by an American Bishop, just twelve years since, thus writes:—

"And if the publication of the following work should be instrumental in drawing attention to the Controversy with Rome, and to the mode and spirit in which it should be conducted, it will effect an end of the very first moment. There is no disguising that, the time has arrived at which the Protestant is called to put on his armour. Popery, which never breaks silence till armed with more than words, speaks without reserve; and the establishment in these kingdoms of the Pope's Supremacy, of that usurpation against which a righteous ancestry rose indignantly up, is unflinchingly declared to be aimed at, and confidently predicted to be near. And shall there be indifference? The struggle is for what we most love as men, and value as Christians. It is no party strife, no contest for political ascendancy. It is a struggle between light and darkness; a conflict for the rights of conscience, for the purity of the Gospel, for the privileges of Christianity, for the hopes of immortality. We could expect

nothing from the re-established ascendancy of Popery, but the re-established reign of oppression and terror. We accuse not the individual Papist of hating the individual Protestant; but we accuse Popery, as a system, of being necessarily intolerant and persecuting. It cannot rid itself of this: it is *grained* into its constitution: it would cease to be Popery, in becoming tolerant and forgiving. There is not attention enough paid to this. Men talk as if Popery might be reformed, softened, modified; they talk of an impossibility. Ever since the Council of Trent, the falsehoods of Popery have been bound up with its existence, and *consecrated* by anathemas on all who disbelieve, so that, by its own solemn act, Popery brought itself into such a condition, that IT CANNOT BE REFORMED EXCEPT THROUGH BEING DESTROYED."

UPPER BROOK STREET, CHORLTON-UPON-MEDLOCK,
MANCHESTER, JULY 3RD, 1851.

"Popery, in its PROPER COLOURS, is so UNLIKE Christianity, that it is in vain ever to promote it, if it appears in its own shape. It is necessary, therefore, that this religion be made to look as orthodox as possible. Some things are DENIED, others MOLLIFIED, all DISGUISED; and a double benefit is thereby obtained. Popery is to be received as a very innocent, harmless thing; and the Protestants, especially the ministers and first Reformers, are to be represented to the world as a sort of people that have supported themselves by calumny and lies, and made a noise about errors and corruptions, which are nowhere to be found but in their own brains, or books, but which the Church of Rome detests as well as we."—ARCHBISHOP WAKE.

"They fear the PLAIN FIELD of the Scriptures; the CHASE IS TOO HOT; they seek the DARK, the bushy, the TANGLED forest, they would imbosk; they feel themselves strook in the TRANSPARENT STREAMS OF DIVINE TRUTH, they would plunge and tumble, and think to lie hid in the FOUL WEEDS and muddy waters, where no plummet can reach the bottom."—MILTON.

⁴ We would not turn our eyes from that candle which was lighted in England when bold worthies died at the stake, and which, whilst it sheds over us a rich illumination reminds us of the fires at which it was kindled. Not unwarned, shall we again place our necks in that yoke, which "neither we nor our fathers were able to bear," if, through forgetfulness of our principles, and contempt of our privileges, we provoke God to permit the Papacy to regain its lost power. Not unwarned: history warns us, experience warns us. In the records of by-gone days, and in the occurrences of the present, we have evidence which should not only startle the living, but might almost raise the dead, that, if we would have FREEDOM of inquiry, LIBERTY of conscience, UNADULTERATED truth; if we would worship God, "every man under his vine and fig-tree, none making him afraid;" we must withstand Popery, as we would the invader whose ominous flag might float over our seas, and act on the presumption that it were to surrender the Magna Charta of the land, to swerve from the religious system bequeathed us by men who ENGROSSED it on the scaffold, and SEALED it at the stake."—REV. H. MELVILLE.

INDEX.

	PAGE
Preface	v.
Creed of Pope Pius IV.....	3
Rome Opposed to the Free Circulation of the Scriptures	4
The Papal Supremacy	19
Extracts from the Fathers, in Opposition to Papal Supremacy	22
Power of the Keys.....	26
Profligate Lives of several Popes, and the Moral Corruption of the Church of Rome	28
Blasphemous and Wicked Titles given to Popes	35
Transubstantiation, Host Worship, The Sacrifice of the Mass, and Half-Communion, &c.	37
Council of Trent, on Transubstantiation and the Mass	41
Romish Catechisms Cited	44
Extracts from the Fathers against Transubstantiation, &c.....	48
The Same against Mass Offering	53
Various "Defects" which may occur in the Mass	57
Miracles in proof of Transubstantiation	62
Saint Worship, &c.....	68
Lying Wonders of the Breviary Saints	88
Dr. Wiseman's Canonized Saints	94
A Caution to Saint Worshipers	98
Extracts from the Fathers against Saint Worship	100
Image Worship	104
Miracles wrought in proof of Image Worship	113
Idolatrous Worship of the Wood and Nails of the Cross.....	116
Extracts from the Fathers against Images.....	117
Relics of Saints	120
Purgatory, and Prayers for the Dead	121
Pope Innocent III. in Purgatory	128
The Fathers cited against Purgatory	129
Oath of Fealty to the Pope, &c.	131
The Curse, from the Pontifical	134
Bull of Pope Pius V. against Queen Elizabeth.....	135
Omissions	139

THE
CATHOLIC HAND-BOOK,

&c. &c.

THE Creed of Pope Pius IV. may truly be said to form the partition wall between the Catholic Church and the Romish Apostacy. By the enforcement of the *novel* articles of this Creed, on pain of damnation, Rome has cut herself off, root and branch, from Catholic Communion. It was her own wilful—Suicidal Act!

The Church of England receives, and teaches the *Three* great Catholic Creeds, namely, the “Apostolic,” the “Nicene,” and the “Athanasian.” The Romish schism *added*, in 1564, *another*, containing twelve *additional* Articles of faith, not one of which had been known to, or taught by the framers of those three Creeds.’ The Romish Church *adds* ‘dangerous deceits’ and novelties, in matters of faith. The Church of England holds to, and is willing to be tested by the three ancient Catholic Creeds.

The General Council of Ephesus, held in the year 431, about one hundred and six years after the Council of Nice, thus Decrees :—

“That it is not *allowed* to any person whatever, to alledge, write, or make a *different Creed* from that which was made by the Holy Fathers, under the influence of the Holy Spirit, assembled at Nice, A. D. 325; and, that *all* those who are so audacious as to make, or alledge, or *offer any other* to be signed by such, as term themselves, or are converted to

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the Church, whether they be Jews, Pagans, or Heretics; if they be *Bishops* they shall be put out of their Episcopal Office, or *Clergymen*, they shall be degraded from their clerical office, and if *Laymen*, they shall be subject to *anathema*.”—*Council of Ephesus, Sessions VI. Article VI.—Labbeus and Cossarte Councils. vol. iii. Paris, 1671.*

This Nicene Symbol,* or profession, or Creed, was read, declared, and subscribed to by the Fathers of Trent, as follows :—

“Whereas the Council has thought fit that the *Symbol of faith*, which the holy Roman Church uses, as that beginning in which all who profess the Christian faith, necessarily meet, and as the *firm* and *sole* † *foundation*, against which the Gates of Hell shall never prevail, shall be expressed in the same words in which it is read in all Churches, which are after this sort :—“I believe in God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible, &c., &c.. &c.” *Canons and Decrees of the Council of Trent, printed at Paris, 1823.*

Why then did these Fathers, with a fearful *Anathema* staring them in the face, ADD to this ‘Symbol’ Twelve New Articles as “necessary to Salvation?”

In December 1564, Pius IV. issued, as ordered by the Council [of Trent,] a short summary of the doctrinal decisions of the same, in the form of a Creed, which has ever since borne his name. It was immediately received by all of the Romish Communion. It was enforced by a Bull, setting forth ;—“That all those who henceforth should be set over Cathedrals, and the superior churches, as to whom it should happen to superintend any of their dignities, canonries, or any other ecclesiastical benefices whatever, having care of souls, are bound to promise and swear that they will make a public profession of the *Orthodox faith*, and that they will remain in the obedience of the Church of Rome, as being willing that the same shall be observed also by all persons whatever belonging to monasteries, convents, religious houses, and all other places, of every order of regulars, even of the military orders.” . . . the aforesaid profession shall solemnly take place according to this and no other FORM in the following tenor :—

“I. N., believe and profess, with a firm faith, all and every one the things which are contained in the symbol of faith which is used in the holy Roman Church,” viz. :—(Here is recited the Nicene Creed).

* The Nicene Creed. † The same Creed.

and then there is added, the following twelve new articles, now the Creed of the *Apostacy*, namely, that of "POPE PIUS IV."

- I. "I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same Church.
- II. I also admit the Sacred Scriptures, according to that sense which Holy Mother Church has held, and does hold, to whom it appertains to judge of the true sense and interpretation of the Holy Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.
- III. I also profess that there are, truly and properly, seven Sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of all the aforesaid Sacraments.
- IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.
- V. I profess, likewise, that in the Mass there is offered unto God, a true, proper, and propitiary sacrifice for the living and the dead; and that in the most Holy Sacrament of the Eucharist, there are truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.
- VI. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.
- VII. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.
- VIII. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated; and that they offer prayers to God for us, and that their Relics are to be venerated.
- IX. I most firmly assert that the Images of Christ, of the Mother of God, ever Virgin, and also of other saints, are to be had and retained; and that due honour and veneration are to be given to them.
- X. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.
- XI. I acknowledge the Holy Catholic and Apostolic Roman Church, to be the Mother and Mistress of all Churches; and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.
- XII. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the Holy Council of Trent; and I *condemn, reject, and anathematize* all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized."

"I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, *OUT OF WHICH NO ONE CAN BE SAVED*; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those, the care of whom shall appertain to me in my office; this I vow, promise, and swear,—so help me God and these Holy Gospels!"*

The first Edict against the free use of the Scriptures, I find to be that of the (Provincial) Council of Toulouse, held in the time of Pope Gregory IX. A. D. 1229.

CANON IV.—"We prohibit also the permitting of the laity to have the books of the Old or New Testament, unless any one should wish from a feeling of devotion, to have a psalter or breviary for divine service, or the Hours of the blessed Mary. But we strictly forbid them to have the above-mentioned books in the Vulgar tongue."—*The Holy Councils, published by Labbæus and Gabriel Cossarte, at Paris, 1661.—tome 11, part 1.*

I now transcribe one of the Rules, drawn up by order of the Council of Trent, on the matter of Prohibited Books—namely, that which relates to the Scriptures:

"Rules respecting Prohibited Books, drawn up by certain Fathers selected by the Council of Trent, and approved by Pope Pius IV."

RULE IV.—"Since it is manifest by experience, that if the Holy Bibles are allowed everywhere without discrimination in the Vulgar tongue, *more harm than good will arise from it*, on account of the rashness of men, let the judgment of the Bishop or Inquisitor be abided by in this matter; so that with the advice of the parish Priest or Confessor, they may grant the reading of the Catholic editions of the Bible in the Vulgar tongue, to those whom they shall have ascertained to be likely to derive no harm, but rather an increase of faith and piety from this sort of reading; *which permission they must have in writing*. But if any one shall presume to read or possess them *without such permission*, unless he shall first deliver up the Bibles to the ordinary, *he must not receive absolution of his sins*. Let booksellers also, who shall have sold Bibles in the Vulgar tongue to persons not possessing such a permission, or shall have granted them in any other way, *lose the value of the books*, to be disposed of in charity, and let them be subject to other penalties, according to the nature of the offence, after the pleasure of the said bishop. *The Regular [Monks] Clergy may not read or buy them, without the permission of their Prelates.*"—*The Canons and Decrees of the Council of Trent, held under the Popes, Paul III., Julius III., and Pius IV. (Printed at Paris, 1823.)*

In 1693 and 1694, the celebrated Father Quesnel, of the Congregation of the Oratory, published at Paris his "Moral Reflections" on the whole New Testament. Pope Clement XI.

* Form of the Oath to be taken by all Beneficed Priests, Professors, &c., and sometimes by *Perverts* to the Papal schism.

extracted from these "Reflections" one hundred and one Propositions against which—the book itself, or any defence of it, as well those who should ever after peruse it—he issued the famous Bull, called "*Unigenitus Dei Filius*," so called, on account of its commencing with the words "The only begotten Son of God." I have now before me the first edition. This Bull, as may be seen from the following declaration made on oath, is received by Papists in Ireland, and, of course, in Great Britain also.

"The Rev. Daniel Murray, D. D., examined:—

"Is the Bull *Unigenitus* received in Ireland?" "It is."

Evidence taken before Select Committees of the two Houses of Parliament appointed to enquire into the state of Ireland, 1824, 1825. Commons, May 17, 1825. Report, p. 649."

In this place I need only cite from the Bull, the condemned Propositions having reference to the Holy Scriptures:—

ARTICLE 79.—"It is useful and necessary, at all times, in all places, and for persons of every class, to study and to know the spirit, piety, and sacred mysteries of the Scriptures."

ARTICLE 80.—"The reading of the Holy Scriptures is for all men."

ARTICLE 81.—"The obscurity of the Holy Word of God is no reason why laymen should excuse themselves from reading it."

ARTICLE 82.—"The Lord's day ought to be sanctified by Christians by reading pious books, and above all others the Holy Scriptures. It is very hurtful to endeavour to withdraw a Christian from reading of this kind."

ARTICLE 83.—"It is an illusion to persuade oneself that the knowledge of the mysteries of religion ought not to be imparted to women by the reading of the sacred books. The abuses of the Scriptures have originated, and heresies have manifested themselves, not from the simplicity of women, but from the proud science of men."

"ARTICLE 84.—"To snatch the New Testament out of the hands of Christians, or to shut it upon them, by taking away from them the means of understanding it, is to close against them the mouth of Christ."

ARTICLE 85.—"To forbid to Christians the reading of the Holy Scriptures, and especially of the Gospel, is to prohibit the use of light to the sons of light, and to cause them to suffer a sort of excommunication."

Against which, the Pope, in his Bull, thunders out as follow:—

"The opinions of the Cardinals and other Theologians," (whom he had consulted) "having been both heard by word of mouth, and exhibited to us in writing; and above all, the aid of the Divine illumination having been implored by private and public prayers appointed for this end, we respectively declare, condemn, and reprobate, by this our perpetually enduring constitution, all and singular, the above-inscribed Propositions, as *false, captious, ill-sounding, offensive to pious*

ears, scandalous, pernicious, rash, *injurious to the Church and its usages*, contumacious, not only towards the Church, but also towards the secular powers, seditious, *impious, blasphemous, suspected of heresy*, and savouring of heresy itself, favouring moreover heretics and heresies, and also schism." "And we command all the faithful in Christ, of both sexes, not to presume to think, teach, or preach otherwise on the said Propositions, than is contained in this our Constitution; and whosoever shall have taught, defended, or published them, or any of them conjointly, or separately, or shall have treated of them even in disputation, publicly or privately, unless perchance by *impugning* them, shall be subject, without further declaration to ecclesiastical censures, and the other penalties enacted by law against those who commit the like offences." "We, moreover, charge our venerable brethren, the Patriarchs, Archbishops, and Bishops, and the other ordinaries of districts, and, moreover, the *Inquisitors* of heretical wickedness, utterly to *coerce, and compel*, by the above-mentioned censures, and penalties, and by the other remedies of law and deed, *the aid of the secular arm being invoked for this purpose, if it be necessary*, all who oppose or resist." "Let no man, therefore, *infringe*, or, by a daring boldness, oppose this instrument of our declaration, our enjoined prohibition, and interdiction. But, if any one shall presume to attempt it, let him know, that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Mary Majors, in the year of our Lord one thousand seven hundred and thirteen, the sixth before the Ides of September, and in the thirteenth year of our Pontificate."

"J. CARD. PRODATRIUS,

"F. OLIVERIUS."

"Registered in the Office of the Secretary of the Briefs.

"L. MARTINETTUS."

"In the year of our Lord God Jesus Christ, one thousand seven hundred and thirteen. Indiction on the sixth and the tenth days of September, the thirteenth year of the Pontificate of his Holiness, Pope Clement XI., the Apostolical letters aforesaid, were affixed and published at the Gates of the Churches of St. John Lateran, and St. Peter, at those of the Apostolical Chancery, the Court General, in Monte Cavallo, in the Field of Flora; and in the other usual and customary places of the City of Rome, by me,—Peter Romulatio, Apostolical Messenger."

"ANTONIUS PLACENTIUS Master of the Messengers."

We are furnished, in the history of this wicked Bull, with a specimen of that degrading vassalage which, even persons of the highest grade both in family, and mental acquirement, will sometimes submit to, when the Pope fulminates,—in the person of the noble-born and amiable Cardinal Noailles, Archbishop of Paris. When Bishop of Chalons, Surmarne, in 1695, the year in which he was translated to the Archiepiscopal see of Paris—the Bishop not only approved of Father Quesnel's work, but actually recommended it by a *mandate* to his clergy and people. In June, 1700, he was created Cardinal.

The Jesuits having raised the war-cry against the "Moral Reflections," savouring, as they said, of "Jansenism," or the "Doctrines of Grace," according to the profession and teaching of Augustine, the great, Bishop of Hippo—eventually succeeded in evoking from the Vatican the aforesaid Bull, "Unigenitus." For some time, the Archbishop of Paris, but now Cardinal, held out against the Bull, but eventually "struck under." I have now before me a copy of "The Constitutions of his Holiness, Pope Clement XI." or the "Bull Unigenitus, &c.;" printed at Rome—strange to say in *English*, in the printing house of the Camera Apostolica, 1713, to which there is appended the following humiliating "Retraction":—

"Mandamus of his Eminence the Lord Cardinal' de Noailles, Archbishop of Paris, Prohibiting and condemning the New Testament in French, with Moral Reflections upon every verse, &c. &c."

"Lewis Anthony de Noailles, by divine permission, Priest Cardinal of the Holy Roman Church, of the Title of St. Mary, Supra Minervam, Archbishop of Paris, Duke of St. Cloud, Peer of France, Commander of the Order of the Holy Ghost, Provisor of Sorbon, and Superior of the House of Navarre: Having been given to understand, that our Holy Father the Pope, has thought worthy [!] of censure, "The New Testament in French, with Moral Reflections upon every verse, &c.," at Paris, 1699, and otherwise entitled, 'Abridgment of the Morals of the Gospel, the Acts of the Apostles, the Epistles of St. Paul, Canonical Epistles, and the Apocalypse, or Christian thoughts upon the texts of the Sacred Books, &c.,' at Paris, 1693 and 1694.' We cannot suffer that our name should longer appear on the front of a Book, which his Holiness condemns. Wherefore, we will not lose a moment to recall the 'approbation' we gave it in another diocese, when we found it authorised by our predecessor: We find ourselves equally obliged to acquit ourselves of the promise we made to be the first who should relinquish the Book as soon as the Pope should condemn it, as also to satisfy the obligations we are under, upon all accounts, to testify our respect and submission to the visible head of the Church. For which causes we have recalled, and do recall, the approbation we gave to the said Book. We do condemn it, and forbid all those of our diocese to read or keep it. We enjoin them to bring the copies of it to the Greffe of the Official. And this, our present Mandamus shall be published, and affixed in all places where it ought to be, and shall be read in all Communities, secular and regular of both sexes. Given at Paris, in our Archiepiscopal Palace, the 28th of September, 1713.

"Signed, L. A. CARDINAL DE NOAILLES,

"Archbishop of Paris,

"By his Eminence Chevalier."

Having given an illustration, in the case of this "amiable dastard," the Cardinal Noailles, of that forced obedience which Rome in her Head demands, I would also relate in

addition, an "expressive anecdote," tending to exhibit the prevalence of that frailty, from which even "Infallible Popes" themselves cannot claim honourable exemption :—The Abbé Renaudot, one of the most learned men in France, being at Rome the first year of Clement XI.'s Pontificate, went one day to wait upon the Pope, who loved men of letters, and who was himself a man of learning, found him reading Quesnel's book. "This," said his holiness, "is an excellent performance; we have no one at Rome capable of writing in this manner; I wish I could have the author near me!" Yet, strange though it may be, this very Pope, as we have seen, published a decree against it; and, afterwards, in 1713, issued the famous (*In-famous*) Bull, "Unigenitus," in which one hundred and one propositions were, as we have before stated, condemned.

Papists make no scruple in charging us with "gross misrepresentation," when we assert *hostility* on the part of the Romish Church to the *unrestricted* circulation of the Scriptures, even in the Vulgar tongue. In order then to substantiate this assertion, and thereby justify the indictment, I beg to direct attention to an extract from the Preface prefixed to the *First Edition* of the New Testament, given by Papists, in the English language, and which is now on my table :—

" Which translation we do not for all that publish upon *erroneous* principles of necessity, that the Holy Scriptures should always be in our mother tongue, or that they *ought*, or *were ordained by God*, to be read indifferently of all, or could be easily understood of every one that readeth or heareth them in a known language; or that they were not often through man's malice or infirmity, *pernicious* and much *hurtful* to many; or that we *generally* and *absolutely* deemed it *more convenient* in itself, and *more agreeable to God's word and honour* or *edification* of the faithful, to have them turned into Vulgar tongues then to be kept and studied only in the Ecclesiastical learned languages. Not for these nor any such *causes* doe we translate this sacred booke, but upon *special consideration* of the present time,* state, and condition of our countrie, into which divers things are *either necessarie, or profitable* and *medicinable* now, that *otherwise* in the peace of the Church were *neither much requisite*, nor, perchance, *wholly tolerable*" [!]*—Preface to the Rhemish Testament, printed at Rhemes, by John Fagny, 1582. "Cum Privilegio."*

The first edition of the Old Testament translation, now also before me, in two vols., 4to, issued from the Douay

* Meaning, no doubt, the Reformation, and the circulation of the Scriptures by the Protestants.

Press, in the years 1609, 1610. From the preface of vol. 1, I make the following extract :

"Ifanie demand, why it is *now allowed* to have the Holie Scriptures in the Vulgar tongues, which generally is *not permitted*, but in three sacred only ; for further declaration of this, and other like points, we remite you to the *preface* before the New Testament. Only here, as by an epitome we shall repete the summe of al, that is there more largely discussed. To this first question therefore, we answer, that both just reason and highest authoritie of the Church, *judge it not absolutely necessarie*, nor always convenient, that Holie Scriptures should be in Vulgar tongues."—See *Address to the "Right well-beloved English Reader," &c., prefixed to the "Holie Bible," &c., Vol. 1. Translated by the English College of Douay. Printed by Laurance Kellam, 1609.*

The following extract, I make from the Encyclical Letter of Pope Leo XII. to his "Venerable brethren, the Patriarchs, Primates, Archbishops, and Bishops, of the Catholic Church." To which there is appended "a Pastoral of the Irish Popish Archbishops and Bishops to the Clergy and Laity of their communion throughout Ireland, recommending the same."—"Dublin: Printed by Richard Coyne, Printer and Publisher to the Royal College of Maynooth."

"You are aware, venerable brethren, that a certain society called the *Bible Society*, strolls with effrontery throughout the world ; which society, contemning the Traditions of the Holy Fathers, and contrary to the well known *decree of the Council of Trent*, labours with all its might, and by every means, to translate—or rather to pervert—the Holy Scriptures into the vulgar language of every nation ; from which proceeding, it is greatly to be feared that what is ascertained to have happened as to some passages may also occur with regard to others ; to wit : that by a perverse interpretation, the Gospel of Christ be turned into a human Gospel, or, what is still worse, the Gospel of the Devil." [Here there is a vague reference to Jerome on the Epistle to the Galatians.]

"To avert this plague, our predecessors published many ordinances ; and in his latter days, Pius VII., of blessed memory, sent two Briefs—one to Ignatius, Archbishop of Guesen ; the other to Stanislaus, Archbishop of Mohilow—in which are many proofs, accurately and wisely collected from the Sacred Scriptures and from Tradition, to SHEW HOW NOXIOUS THIS MOST WICKED NOVELTY IS TO BOTH FAITH AND MORALS."

"We also, venerable brethren, in conformity with our apostolic duty, exhort you to turn away your flock, by all means, *from these poisonous pastures*. Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful intrusted to you, (adhering strictly to the Rules* of the congregation of the Index) be persuaded, that if the Sacred Scriptures be everywhere indiscriminately published,

* See Rule IV. at Page 4.

more evil than advantage will arise thence, on account of the rashness of men," &c. &c.—“*The Encyclical Letter*,” bears date as follow:—
“Given at Rome, at St. Mary Majors, the 3rd day of May, 1824. The first year of our Pontificate.”

This impious document, the Irish Popish Bishops and others recommended thus:

“To all the faithful clergy and people committed to our care, we, the undersigned, Archbishops and Bishops in Ireland. send health and benediction.”

“Very Reverend, and Reverend and dearly beloved brethren, we have just laid before you a copy of the “*Encyclical Letter*” of our most Holy father, Pope Leo XII., addressed by His Holiness to his venerable brethren, the Patriarchs, Primates, &c. &c. &c.”

“On receiving this letter, *replete with truth and wisdom*, we at once recognised the voice of him for whom our Redeemer prayed, ‘that his faith might not fail,’ and to his ardent charity he intrusted the care of his entire flock.”

“Our Holy Father recommends to the observance of the faithful, a *Rule of the Congregation of the Index*, which prohibits the perusal of the Sacred Scriptures in the Vulgar tongue, without the sanction of the competent authorities. His Holiness wisely remarks, that MORE EVIL than good is found to result from the indiscriminate perusal of them, on account of the malice or infirmity of men. In this sentiment of our head and chief we fully concur, &c. &c.”

“Hence, dearest brethren, such books have been, and ever will be EXECRATED by the Catholic Church; and hence also those *Salutary* laws and Ordinances, whereby she has at all times prohibited her children to read or retain them; nay, why she has FREQUENTLY ORDERED THEM TO BE COMMITTED TO THE FLAMES.”

“And that these our instructions may come to the knowledge of all, we desire that portions of them be read at time of Mass* by our clergy on successive Sundays, in the presence of the faithful.”

“Given under our Signs manual,”

† Patrick Curtis, D.D.
† Oliver Kelly, D.D.
† Patrick Joseph Plunkett, D.D.
† Farrel O'Reilly, D.D.
† Peter McLaughlin, D.D.
† James Maguarran, D.D.
† Peter Waldon, D.D.
† James Keating, D.D.
† Edward Kirnan, D.D.
† Hugh O'Kelly, D.D.
† Cornelius Egan, D.D.
† Patrick Maguire, D.D.
† Edmund French, D.D.
† Daniel Murray, D.D.

† Robert Laffan, D.D.
† William Copping, D.D.
† James O'Shaughnessy, D.D.
† Kieran Marum, D.D.
† John Murphy, D.D.
† George Thomas Plunkett, D.D.
† Charles Tuohy, D.D.
† James Doyle, D.D.
† Patrick Kelly, D.D.
† Patrick McGettigan, D.D.
† Patrick McMahon, D.D.
† Robert Logan, D.D.
William Crolly, Vic. Cap., D.D.

* A convenient season for “Altar Denunciations” against those who read the Holy Scriptures.

It will be seen, on reference to Art. II. of the Creed of Pope Pius IV., that Romanists pledge themselves to reject every interpretation of the Scriptures, which will not be in accordance with "The unanimous consent of the Fathers." Now, this is in fact, tantamount to saying, "I do solemnly declare I shall not receive any interpretation at all," for, up to the present moment, there never has been given to the world, that which could be satisfactorily proved to be, the "unanimous consent of the Fathers," even on the interpretation of any one chapter, from Genesis to Revelations. Here, then, Rome requires of her children to pledge themselves, alone, to interpretations and expositions which do not, nor ever did exist!! Cardinal Bellarmine, when treating on that passage in I Cor. ch. iii., v. 12., with a faint hope of enlisting it in the service of Purgatory, acknowledged that Augustine, Chrysostom, Theoderet, Jerome, and Gregory, among the Fathers—not to talk of moderns—held entirely *different* opinions as to its interpretation. I may add too, that *two* Popes, *four* Cardinals, *two* Archbishops, *five* Bishops, and *nineteen* Doctors, have been known to interpret the 54th verse of the VI. Chapter of St. John's Gospel, as we interpret it in the present day. Bellarmine, also, in his Treatise on the Eucharist, Book iii., chap. 23, tells us that, Nicholas Cusan, Gabriel, Thomas Cajetan, Richard Tapper, John Hessel, and Cornelius Jansen, all eminent Doctors, held the Protestant interpretation.

Again, in the same Article: The Scriptures are only to be "admitted according to the sense which Holy Mother Church has held and does hold, to whom alone it appertains to judge of the true sense and interpretation of the same."

Holy Mother Church is infallible! How ungracious then—how *void* of consideration and *bowels* of compassion is she to her numerous progeny, in withholding *infallible* bread from their cravings, and thus exposing them to the temptation to feed on "the poisoned Pastures" against which they are warned, in the Encyclical Letter of Leo XII., and the *soft-touching* "Pastoral" indited, and subscribed to by *Twenty-five tender hearted* chief Pastors of the "Only Fold!!" The truth is, reader, that there is not in existence a Commentary upon the Latin Vulgate, *Infallibly* authorized by this "Infallible Mother." But, I go further, and question whether even the text of the

present Latin Vulgate be of any authority at all, according to the requirements of this *infallible* Papal Church:—and further still, in *questioning* the *existence* of *any one translation* therefrom, into the Vulgar tongue of any nation on earth, which does exhibit the *approbation* of the aforesaid infallible “Holy Mother Church:” but more of this hereafter. The following sketch, in the meantime, may serve to throw some light on the “dark surmise,” that the Latin Vulgate itself is but of very *doubtful* authority.

At an early period of the Christian era, there was in the Western or Roman Church, a Bible in great repute, both from its clearness and fidelity. It was called the Old Italic Version of the Scriptures. The old Testament was a translation from the Septuagint, or Greek into Latin, the general language of that time, owing to the extent of the Roman Empire. So great was the demand for this version, and so numerous the copies made from it, that before the close of the fourth century many errors found their way into it, either through the evil design or neglect of the several transcribers. It may be proper to be observed here, that all this happened before the art of printing, discovered in 1440, was known: for before the invention of this invaluable art, every book or work was written with the hand; hence the term “manuscript.” In order to remedy this increasing evil, this translation was revised by that eminent and learned Father, Jerome, who completed his undertaking about the year of our Lord 384. On a more careful comparison, however, of his revised Latin translation, he became dissatisfied with the version, and resolved upon an entirely new translation from the original Hebrew Old Testament into Latin, with a view that the Western Christians, who spoke that language only, might understand the real meaning of the Hebrew text, and thus be better qualified to engage in controversy with the Jews. This translation of St. Jerome from the Hebrew into Latin, and which surpassed all former translations, is that which is called the “Latin Vulgate,” so called from the Latin being the common tongue, or language spoken by the people. He also revised the New Testament. The Universal adoption of Jerome’s New Version, throughout the Western Church, requiring a multitude of copies to be made, errors crept in, and were introduced, in the course of time, mainly through an inter-

mixture of this translation with the Old Italic Version. During the eighth century efforts were made to check this progress; but in the eleventh, twelfth, and thirteenth centuries, the text again became sadly disfigured, through the innumerable mistakes of transcribers. In 1545, the Council of Trent commenced its first sitting, when it not only declared, and pronounced the Vulgate authentic, but also commanded that version alone should be used, whenever the Bible was publicly read; and in all sermons, disputations, or expositions, though at the same time *not* determining what *particular* Edition was that *authentic* one, for, before, as well as after, the holding of this Council *several* editions of the Vulgate were actually in print! Pope Sixtus V. however, not approving of those editions already published, set about a new translation, which he brought out in 1590. He bestowed great pains on this undertaking—for, besides calling to his aid the most learned Cardinals, whom he appointed to oversee its progress through the Vatican press—he undertook also to read over the sheets as they came from the press, and after the whole had been printed off, re-examined every part of it, corrected several places with his own hand, and took care that others were rectified by *words* or sentences separately printed on slips, and *pasted* over the erroneous words or phrases. I have seen a copy of this Bible with its *pasted* '*slips*,' through which, by holding up the page between the eye and the light, the erroneous words, or phrases may be read. A copy of this exceedingly rare Bible is in the Library of my esteemed Friend, the profoundly erudite and venerable Rev. Joseph Mendham, Sutton Coldfield, Warwickshire.

The following is an extract from the Bull of Pope Sixtus, authorizing this translation :—

"Of our certain knowledge, and fulness of apostolical fervour, we do ordain and declare, that the Edition of the Vulgar Bible, of both Old and New Testament, which was received by the Council of Trent for authentic;* without any doubt or controversy, is to be reputed and taken to be THIS ONLY EDITION: which being as well as was possible *reformed*, and printed in our Vatican, our will and pleasure is, and we do so and decree it, to be read throughout the whole Christian World, in all Churches. With this our Determination [and satisfaction of all men] that first, it was allowed by a general and joint consent of the whole Catholic Church, and holy Fathers; secondly, by a Decree made

* Just forty-five years after the Council of Trent had declared the *now reformed* Vulgate to be the only authentic one!!

in the late General Council, holden at Trent; and lastly, by that APOSTOLICAL AUTHORITY and POWER, which God hath given us; and therefore is to be received and accounted, for a true, lawful, authentical, and undoubted Copy, to be cited, and no OTHER, in all public and private Disputations, Lectures, Sermons, or Expositions, &c."

He also forbids any one, under pain of the most tremendous Anathemas, to alter it in the "*minutest particular*." The Bull bears date in March, 1585, though the Bible itself was not published until 1590.

That Sixtus took no small liberty with the "authentic" version of Trent, no one will be disposed to deny, but he did not live long enough to see the good effects of his *Infallible* Vulgate, having paid the debt of nature shortly after its publication.

Popes Urban VII. Gregory XIV. and Innocent IX. never attempted to recall or repudiate this Edition of Sixtus. It is true that their Popedoms were but of brief duration, for Popes did not live so long in former ages, as they have been allowed to do in modern times. It certainly is worthy of remark that, within the brief period of sixteen months and three days, *four* Popes were called to their solemn account!

Pope Clement VIII. who succeeded Innocent IX. declared at once, that the text of the Sixtine Bible was most corrupt, and issued forthwith his *Brief* in Condemnation, strictly forbidding its use, and demanding that all copies should be called in to the Vatican, determined upon a New translation, summoned to his aid learned men, whose names are now before me; and in 1592, published, what is now known as the Vulgate of Clement VIII. The artful Preface to this Bible was written by Cardinal Bellarmine, although his name is not appended. This Edition differs very much indeed from that of the Sixtine Bible. Clement declares that he corrected two THOUSAND DANGEROUS ERRORS in the Bible of his predecessor, and that there was still room for many more corrections. He published also his bull, dated, Rome, November 19th, 1592, in which he forbids any printer or bookseller to print or sell, during the space of ten years, any Bible which is not exactly conformable to this, under pain of the "Great Excommunication." This is the Vulgate which the Papal Church professes to acknowledge at the present time.

We have seen then that in 1545, the Council of Trent, not only pronounced the Vulgate (without determining any

particular edition of the many then in existence) Authentic, but commanded, that that Version alone should be used, whenever the Bible was read. We have seen too, that in 1590, just *forty-five* years after the Council had *infallibly* decreed in favour of this Authentic Vulgate, that Pope Sixtus V. *Ex-cathedra*, declared—and, of course, *Infallibly*—his Vulgate to be the only Authentic ! And, strange enough too ; though after having made such vast reforms in the text, condemning all *former* and *subsequent* Vulgates, yet innocently declares it to be the SAME as that which had been sanctioned by the Council forty-five years before!! Then Pope Clement VIII. comes out with his Bible in 1592 ; and he also pronounces, *Ex-cathedra*, on its merits condemning that of his predecessor Sixtus, between whose Bible and his own, there are, full two THOUSAND DIFFERENCES in the text, fulminating, *infallibly*, of course, against any preceding or future Vulgate, declaring his own to be the only Authentic !!

Let it here be borne in mind too, that this latter Edition—the one acknowledged by Rome—*never has had the sanction of a General Council*, none having sat since that of Trent, therefore, Clement's Vulgate has never been declared "Authentic," by the usual, and joint, authority of a Pope and General Council. It is also worthy of remark, that the first translation of the New Testament into English, to the preface to which I have already referred, made at Rheims, in 1582, could not have been rendered from *either* the Edition of Sixtus, or of that of Clement, for neither of them had then seen the light, so that it must have been made from the Vulgate, so extensively *Reformed*, or *Deformed* by Sixtus, namely that of Trent, which in after times, though reformed, became subject to the "additions, omissions, contradictions," &c., &c., of Pope Clement VIII.!! May we not then, fearlessly ask the Romanist, "*Can you point out to us a Latin Bible bearing unmistakeable evidence of the approbation of your Church, as an Infallible Church?*" Surely it must be obvious, that he who uses, if he might, the Text approbated, as the alone Authentic of the Tridentine Council, records his qualification for a *brace* of infallible curses at the Pontifical hands of Popes Sixtus, and Clement ! Surely, he who uses the Sixtine, (and assuredly I myself have handled it, and *read* some of it,) insures to himself a fearful anathema from *behind*, from an Infallible Council, where, it is impiously said, that the Holy Ghost presided ; and secures

to himself, at the same time, the *full benefit* of the Pontifical *Malediction* of Clement VIII., which at once stares him in the face. Surely too, all who lay their fingers, or thumbs upon the pages of the aforesaid Clementine Bible, fall in with, not a "plenary indulgence,"—but, alas! it should so be—a *double* benefit—the *anathema* of Trent, supplemented by that of Sixtus, in the entire plenitude and "fulness of his Apostolic Power."

Now, I proceed to notice—the Vulgar translations, or translations into Vernacular, or *native* tongues. There is not in existence a single edition of the Scriptures in the Vulgar languages, bearing the *full* and *entire approbation* of the Romish Church, as an Infallible Church.

The English translation made at Rheims of the New Testament in 1582, and that of the Old, done at Douay, 1609-10, by *private* persons formed the text from which all Romish versions into English have subsequently been made, which translation is extremely incorrect, or, as one of old said :—"A translation which needeth to be translated." The subsequent translations vary much, and, it is rather remarkable too, that every succeeding translation approaches nearer and nearer to our Authorized one. In the notes too, there is a remarkable fluctuation. Not to go farther back than 1748, I find that in one edition of that date, there are 390 notes; in that of 1803, 402 notes; in that of 1820, 281; in that of 1825, 429; and in that of 1826, 253 notes. The text and notes all differ in these editions; and, although many of these differences be merely verbal, or unimportant, variations, yet, they are of some consequence, when it is borne in mind, that they are allowed by a Church claiming to be Infallible, and the "Mother and Mistress of all Churches."

It appears, from a work now before me, but which I cannot at this time verify, though I fully believe the statement, that the late Doctor Poynter, Vicar Apostolic, or Bishop in the London District, declared, on oath, before a Committee of the House of Commons, appointed to inquire as to the state of Education in the Metropolis, that "*there was no English Translation of the Bible Authorized by the See of Rome.*"

The late Popish Bishop, Dr. Milner, Author of "The End of Religious Controversy," surely will not be objected to as a witness in this matter. In the year 1819, the late learned and industrious Dr. James Townley, a Wesleyan Minister, and Author of "Biblical Anecdotes," and "Illustrations of Biblical Literature," addressed a letter to Dr. Milner, on the subject of Vulgar translations, &c. The following was the reply:—

"Wolverhampton, December 10th, 1819."

"Rev. Sir,—It does not fall within the province of the congregation *De Propaganda Fide* to give translations or editions of the Holy Scriptures, nor does the Apostolic See of Rome itself give any *Vulgar translations* of the Scriptures, (though it permits them with due precautions for their fidelity,) nor does she vouch for the authenticity and purity of the Bible in any form, except the *Latin Vulgate*,* which being constantly held in her hands and read for so many centuries, she pronounces free from all material errors. In this decree she by no means condemns the Hebrew and Greek Originals; but, as these were not familiar to her, and of course *not in her safe custody* (!) for the centuries in question, she pronounces nothing about them. Neither does she vouch that there are no *Verbal* or other *unimportant* errors in the Vulgate; hence different Popes, and particularly Sixtus V., and Clement VIII., have caused the text of it to be revised and confronted with other copies, and with the originals themselves, in order to render it more and more perfect. The only English Version used by Catholics in latter ages are, the Rheims Testament, published in 1582, and the Douay Bible, edited in 1609, both of them made by Cardinal Allen, Dr. Stapleton, Dr. Bristow, and especially by Dr. Gregory Martin. This translation is allowed by most learned Protestants to be eminently faithful,† even to a fault, by its adopting literal barbarisms into it. These have been in a great measure corrected, and the notes which accompanied the said Testament and Bible have been cut down to a tenth part of their former length, by the late Dr. Richard Challoner, Bishop of Debra, Vicar Apostolic, whose work appeared in 1750. The same prelate published '*The Morality of the Bible*,'‡ and an abridgement of it. The Rev. W. Reeve, a member of Stonyhurst, has published '*The History of the Bible*,' being, for the most part, borrowed from a French work under the same title, by the Sieur Royaumont. Your present correspondent has, within these few weeks, published a *summary of the Holy Scriptures*, for the use of Catholic Schools and families. This, Rev. Sir, is the substance of the subjects on which you have been pleased to consult me."

(Signed) J. MILNER, D. D.

* Which Vulgate?—That of the Council of Trent?—That of Pope Sixtus V? Or, that of Clement VIII.?

† Quite the contrary—but, rather regard it, as a "Translation which needeth to be translated!"

‡ So did he also, the most immoral, and absolutely disgusting "Examination of Conscience," on the Ten Commandments, preparatory to Confession, in his "Garden of the Soul."

C

Having devoted so much time and space to the "Authorized Vulgate," and Vernacular translations, I now come to "Commentaries, Notes," &c. The poor Papists will naturally enough say, "Well, if there be not any authorized Translation by our Church, surely, after all, there are the Notes. We want the Notes in order to guide and instruct us in the Right Way." No Romanist may with impunity read the Scriptures without "Notes," therefore, it is not unreasonable to require that such Notes should be vouchsafed at once as exhibit *indubitable* evidence of their *Authority*, as well as their *obligatory* reception on the part of every individual Papist. Let me now draw the attention of those for whom I make this compilation, to the evidence, *given on oath*, by Dr. Doyle, on Examination before a Committee of the House of Lords:—

Question: "Have you in any instance allowed the circulation of the Bible among the laity without Notes?"

Answer: "I do not know that we have."

Question: "You think it necessary that Notes should accompany the Bible for the purpose of explanation?"

Answer: "In our country, where religious controversy prevails to such an extent, I do think it necessary that short Notes, explanatory of the texts on which our differences turn, should be prefixed to the Bible."

Question: "You consider yourselves pledged to all matters contained in these Notes?"

Answer: "No, not by any means. On the contrary, there were Notes affixed, I believe, to the Rhemish Testament, which were most objectionable; and on being presented to us, we caused them to be expunged. THE NOTES CARRY, IN OUR EDITIONS OF THE BIBLE, NO WEIGHT, FOR WE DO NOT KNOW THE WRITERS OF MANY OF THEM. If we find them clear enough in explanation of doctrine, we leave them there; but wherever we find any thing exceptional, we put it out, as we have done in the cases I have referred to?"

Question: "But these published with the objectionable Notes, were published by the authority of the Bishops?"

Answer: "The translation was made at Douay and Rheims, without our knowledge, perhaps,* and when we found it, in circulation, and examined it, and found it to be correct, then we approved of it; which approbation refers to the text, without the exceptional notes, as stated in my last answer."—*Examination before the Lords, March 21st, 1825.*

REV. DR. MURRAY, the (now so called) Archbishop of Dublin, EXAMINED—

* Dr. Doyle says; "without our knowledge, perhaps." No marvel, for this simple reason, that the translation in question was made in the year 1582, full two HUNDRED AND FORTY THREE years before the good Dr. was thus deposing on oath, before the Commissioners in 1825 !!

Question: "Do you approve of the Scriptures, without notes, among Roman Catholics?"

Answer: "I do not approve of the circulation of the Scriptures without notes; I wish there should be some notes appended to them, as an indication that they are not to be interpreted according to private judgment, but according to the authority* of the Church."

Question: "What are the particular notes, by what authority prepared, or where are they to be found, which in your opinion should accompany the Bible?"

Answer: "I have myself procured an edition of the Bible, which is now ready to be issued, a stereotype edition, with such notes as I approve of."†—*Evidence before the Commons, May 17, 1825. Report, p. 661.*

From the indubitable facts which I have vouched, I would now seriously ask,—Is it an *ungenerous* or *unfounded* charge, to allege against the Church of Rome, that in the first place, does, by the 4th Rule of the Tridentine Index, *restrict* the circulation of the Scriptures in the Vulgar tongue? Is there not, in the next place, a suspicion present to my readers, that even the "authorized" Latin Vulgate of Clement VIII. affords but *doubtful* evidence of its *infallible* authority? Is it too bold then to assert, that there is not of the many, a single *authorized* Popish translation into the Vulgar or vernacular tongue of *any country upon earth*? Their authority is, at best, but that of *private* judgment. And, although last, certainly not the least important, where, I would ask, as I have done before, can we alight upon a *Commentary* upon one single chapter, from Genesis to Revelations, declared, by Mother Church, to be the *Infallible* Commentary of that Church? Have we not seen Pope *against* Pope, in the "battle of the Vulgates?" Have we not also seen Bishops *disclaiming* the text, and Prelates *repudiating* the authority of the notes?—There is said to be extant, even now-a-days, a Jesuit maxim, which whispereth thus:—"Swear, forswear, and deny the truth!!"

THE PAPAL SUPREMACY.

It is not necessary to prove here, that this monstrous assumption has no place in the New Testament Scriptures.

* Where can we find notes exhibiting palpable claim to this "authority?" We want an answer to this question—Rome cannot give it.

† Is Dr. Murray the Church? If so, why did Dr. Doyle swear that the notes were of no authority. The conclusion which forces itself upon us is this, that the Romish Church, after all, has *no* authority. Dr. Murray *swears* that the Scriptures are interpreted only according to the *authority* of the Church. He issues his notes—Are they authoritative? Certainly not, if we are to credit Dr. Doyle, for he swears that the notes appended to their Bibles *CARRY NO WEIGHT*!

In whatever light we may view the claim of spiritual dominion, it must equally excite our surprise and indignation: That either a *Prince* or a *Bishop* residing in *our* country, should claim the right of interfering in the administration of another country, which was perfectly independent as a state, and subject only to its *own* Prince, is an anomaly in the government of the world, of which the Pope of Rome affords the *sole* example. It may, however, be asked, how then could the Pope's supremacy have been admitted by the Western Church, if it were not founded upon the authority of our blessed Lord? Did our limited space allow it, we should find no great difficulty in tracing its rise, progress, and consummation, in the early part of the seventh century, when the murderer Phocas conferred the arrogant title of universal head-ship upon Bishop Boniface III. It is not to be denied but that whilst Rome was the seat of Government, the Bishop of Rome might properly be considered the Primate in the Roman empire; but when the empire was *divided*—when the ancient Byzantium took the name of Constantinople, and one Emperor resided at Rome, and another at Constantinople, the independence of the *East*, or the temporal power of the West, necessarily required the same independence in *spiritual* concerns. Hence the Patriarch of Constantinople very properly *resisted* the pretensions which were still continued by the Bishop of Rome, and eventually succeeded in establishing his independence. When the empire itself was divided into separate kingdoms, independent of all *temporal* authority emanating from the city of Rome, the ecclesiastical concerns of those kingdoms would have been consistently administered, if no *spiritual* authority had been permitted to emanate from the same place. But the West of Europe was then enveloped in *Spiritual* darkness, and thus an entrance was afforded for spiritual tyranny. Of this spiritual tyranny we freed ourselves at the Reformation, and we must guard against its entrance a *second* time. We must not forget, that an *universal Bishop* is a thing as much to be dreaded as an *universal Monarch*. We must not forget that as universal empire in temporal concerns is subversive of *civil* liberty, so universal empire in ecclesiastical concerns is subversive of *religious* liberty.*

* Marsh's "Comparative View of the Churches of England and Rome."

It is well known that Papists ground their Doctrine of Supremacy upon the words addressed by our Saviour to Peter, at Matthew xvi., 18, 19, and John xxi., 15, 17 ; but whether the primitive Church so interpreted these passages, will be shown, when I cite from the Fathers, &c. Primarily, each particular branch of the Church was settled apart, under its own Bishop or chief Pastor, with the Presbyters and Deacons. Each section was independent of the other, and conducted its own affairs uncontrolled. Each was governed by its own "Head," and by its own "Laws," acknowledging the Lord Jesus as the only "Chief Shepherd" and Overseer of the Universal Church. But in all matters of moment or emergency, when an attempt was made to introduce heresy—then the Bishops met and consulted, and decided as to the conduct to be pursued on the question or questions which required their convention. The Bishops of the several provinces also met, in order to arrange Ecclesiastical affairs within their respective territories. The boundary of the Bishop's charge as Overseer, was termed a *parish* or *neighbourhood*, which embraced a town or city, with its surrounding localities. The division into diocesses was subsequently designed. The limits of "The Hand-book," preclude my tracing the arrogant assumption of the Roman Bishop, throughout its rise and progress, until its consummation in the year 606, or 607, in the person of Bishop Boniface III.

When Austin, the Monk, came to England, at the instigation of Bishop Gregory I., in the year 597, History informs us, that the British Church was not subject to the see of Rome. Indeed, Gregory himself, as I shall shew presently, repudiated the proud title of "Universal Head." That the early Irish Church too, was independent of the see of Rome, is evident from the undoubted fact, that no "Pall," or "Bull," ever reached Ireland, until the time when King Henry II. became master of that country; "before whose time," as the great Archbishop Usher writes and proves, "not one footstep doth appear in all antiquity of any claim that the Bishop of Rome could make to the dominion of Ireland; no, not in the Pope's own records, which have been curiously searched by Nicholas Arragonius, and other ministers of his, who have purposely written of the particulars of his temporal estate."

Pope Adrian IV., an Englishman, born at St. Albans,

whose name was Nicholas Breakspear, granted to Henry the title of Lord of Ireland, on the consideration that he would "enlarge the bounds of the Church," and levy a pension of one penny a week [Peter Pence] upon every house. He also issued his Bull in 1155, to this effect; and, his next successor, Alexander IV., conferred the same in a Bull, a copy of which is now before me. Thus then, it was, how that *Palls* for elections of Archbishops, Bulls, and *Pope* and *Popery*, first found their way into Ireland.

The following Canons of the Councils of Constantinople and Chalcedon, are *fatal* to the assumed *universal* headship of the Pope of Rome.

The Council of Constantinople, A. D. 381.

CANON 3.—"Let the Bishop of Constantinople have the *Primacy of honour* after the Roman Bishop, because it is *the New Rome*." Canon 3, *Council of Constantinople*, [at which there were one hundred and fifty Fathers.] *Labbæus and Cossarte's Councils*.

The Council of Chalcedon, A. D. 451.

CANON 28.—"Following in all things the decrees of the holy Fathers, and acknowledging the Canon, which has just been read, of the 150 Bishops, most beloved of God, we also decree and appoint the same things also respecting the privileges of the Church of Constantinople, the New Rome. For the Fathers justly gave privileges to the Chair of Old Rome, because that *was the Imperial City*. Influenced by the same consideration, the 150 Bishops, much beloved of God, gave *equal* privileges to the Chair of New Rome, rightly judging that the City which is honoured with the Empire, and the Senate, ought to enjoy equal privileges with Rome, the ancient queen, *even in Church matters*."—*Council of Chalcedon*. *Labbæus and Cossarte's Councils*.

That the Primitive Fathers did not regard Peter as either the FOUNDATION, or SUPREME HEAD of the Church, the following extracts will testify.

TERTULLIAN.

Tertullian flourished from 174 to A. D. 216.

"But come now, thou who art impatient to exercise thy curiosity more profitably in the work of thy Salvation: Survey the Apostolical Churches in the which the CHAIRS of the Apostles still preside over their stations, in which their own letters are recited, uttering the voice and representing the presence of each of them. Is Achaia nearest to thee, thou hast Corinth. If thou art not far from Macedonia, thou hast the Philippians, and the Thessalonians. If thou canst go to Asia, thou hast Ephesus;

but if thou art near *Italy, thou hast Rome, whence to us also authority is near at hand," &c. *On the Prescriptions against Heretics, Ch. 36, p. 215, Paris, 1675.*

CYPRIAN.

Cyprian was Bishop of Carthage. He suffered Martyrdom, A.D. 258.

"The other Apostles were the same as Peter, *endowed with an equal fellowship of honour and power*; but the beginning proceeded from unity, that the Church of Christ might be shown to be one." *On the Unity of the Church, p. 107. Printed at Oxford, 1688.*

"No one of us has set himself up as the *Bishop of Bishops*, or has driven by tyrannical fear his colleagues to the necessity of obeying him, since every Bishop has his own will for the exercise of his liberty and power, and can no more be judged by another, than he can judge another."—*Cyprian's prefatory address to the Bishops at the Council of Carthage. See Labbæus and Cossarte's Councils, Vol. 1, Page 786.*

HILARY.

This Father flourished in the Year 358.

"The building of the Church therefore, is upon this rock of his [Peter's] confession. This FAITH is the foundation of the Church; through this faith the gates of hell are weak against it." *On the Trinity, Book 6. Paris: 1652.*

AMBROSE.

Ordained Bishop of Milan, A. D. 374.

"Faith, therefore, is the *foundation* of the Church, for it was not said of the *flesh of Peter*, but of his *faith*, that the gates of hell should not prevail against it." *On the Mystery of the Lord's Incarnation. Ch. 5, p. 711. (Benedictine Edition. Paris: 1609)*

"But what do you tell me? Immediately, not unmindful of his place, he enacted the primacy, a primacy of *confession*, not of *honour*, a primacy of FAITH, and not of ORDER."—(*Edition as above.*)

JEROME.

Jerome was born about the Year 345, and died A. D. 420.

"With the exception of ordination, what does a Bishop do which an Elder does not? The Church of the Roman city is not to be deemed one thing, and the Church of the whole world another. Gaul and Britain, Africa, and Persia, and India, and all barbarous nations, adore one Christ and observe one rule of truth. If you look for authority the world is greater than a city. *Whosoever a Bishop is*, whether at Rome or Eugubium, or Constantinople, or Alexandria, or Tanais, *he is of the same worth*, and the same priesthood. The power of riches and the humility of poverty do not make a Bishop higher or lower. But all are the successors of the Apostles. Why do you produce to me the custom of one city?" *To Evagrius, Tom 2, p. 512. Printed at Paris 1602.*

The latter sentence is a favourite passage with Papists, but, reader, know this, that they always commence at the words,—"If thou art near Italy,"* &c., omitting the preceding part!!

"Christ is the Rock, who granted to his Apostles that they also should be called rocks." *Commentary on Amos, Book 3, Chap. 6, Vol. 5, page 265. (Edition as above.)*

"But the Catholic Church, which is founded with a firm root upon the Rock, CHRIST, stands as a perfect dove close to him upon his right hand, and has no evil in her." *To the Virgin Principia, Vol. 3, p. 173. (Edition as above.)*

"Thou hast exalted me on a rock—thou hast led me forth because thou art become my hope. He says that he is exalted in Christ, who, according to the Apostle, is called both the firm hope and the rock of believers. Thou hast exalted me upon a rock, that is to say, upon thyself, as the following passage declares, 'But the rock was Christ.' Petrus, Peter, was derived from Petra, the Rock; whence the Lord said, thou art Peter, (Petrus) and upon this Rock (Petram) I will build my Church. And in another place, the floods came, and the winds blew and they beat upon that house and it did not fall; for it was founded upon the firm rock, which is Christ." *Commentary on 60th Psalm, vol. 7, p. 178. Jerome's Works. Paris, 1602.*

"We are all built upon the foundation of the Apostles and Prophets, Jesus Christ our Lord, the corner-stone, sustaining us; who made of twain one, and removing the wall of partition, destroyed, in his flesh, the enmity of the two people, and exchanged the difficulty of the ancient law for the perfection of Evangelical doctrine. Truly in Christ we are all one bread, and we, who were two, have agreed upon earth. And as we are founded upon the Prophets, so the Patriarchs were established upon the foundation of the Apostles." *The Second Book of the Commentary of Jerome on the Epistle to the Galatians, Chap. 4, Vol. 6, p. 308. (Jerome's Works.)*

AUGUSTINE.

The great Augustine was ordained Bishop of Hippo, A. D. 395.

"But whom do you say that I am? Peter answers, 'Thou art Christ the Son of the living God.' One gave the answer for many—there was unity in the many. Then the Lord said to him, 'Blessed art thou, Simon Barjona, because flesh and blood has not revealed it to you, but my Father who is in Heaven.' Then he added, 'And I say unto thee,' as if he would say, because thou hast said to me, 'Thou art Christ the Son of the living God,' I also say to thee, 'Thou art Peter,' for heretofore he was called Simon. But the appellation of Peter was assigned to him by the Lord, and that, by way of a figure, in order that he should signify the Church. For, because Christ was the Rock, Peter was the Christian people. For Petra, Rock, is the principal name. Therefore Petrus, Peter, is derived from Petra, the Rock, and not Petra, the Rock, from Petrus, Peter; in the same manner that Christ is not so called from the Christian, but the Christian is so called from Christ. Thou art therefore, he says, Peter, and upon this Rock which thou hast confessed, on this rock which thou hast acknowledged, saying, Thou art Christ, the Son of the living God, I will build my Church; that is to say, I WILL BUILD MY CHURCH UPON MYSELF, THE SON OF THE LIVING GOD. I will build you UPON MYSELF, and NOT MYSELF UPON YOU." *Sermon LXXVI. on the words of Chap. 14, Gospel of Matt. Tom. 5, p. 415. (Benedictine Edition.)*

"He says to them, 'But whom do ye say that I am? and Peter, one for the rest, one *for all*, says, 'Thou art Christ, the Son of the living God.' This he said most rightly, and truly, and he deservedly merited to receive such an answer, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it to you, but my Father which is in Heaven.'—'And I say unto you, because thou hast said this to me, listen; thou hast given me a CONFESSION, receive a blessing; therefore, 'And I say unto you, thou art Peter, BECAUSE I AM PETRA, a Rock, thou art Petrus, Peter; for *Petra*, the Rock, is *not* from Petrus, Peter, but Petrus, Peter, is from Petra, the Rock; for CHRIST is not so called from the CHRISTIAN, but the CHRISTIAN FROM CHRIST. 'And upon this rock I will build my Church: 'NOT UPON PETER, whom thou art, BUT UPON THE ROCK WHOM THOU HAST CONFESSED, 'I will build my Church;' that is to say, I WILL BUILD THEE, who in this answer art a *figure* of the Church." *Sermon CCLXX. on the day of Pentecost. Tom. v. p. 1097. (Edition as above.)*

The above cited Fathers are to be regarded merely as specimens of many others which might be vouched. I now produce Pope, or Bishop Gregory I.

POPE GREGORY THE FIRST.

Consecrated Bishop of Rome, A. D. 590.

"Certainly Peter, the first of the Apostles, was a MEMBER of the holy and Universal Church: Paul, Andrew, and John, what were they but the heads of particular people? And yet ALL were members under one head. And that I may comprise all things in a short sentence, the saints before the law, the saints under the law, and the saints under grace, all forming the *body* of the Lord are constituted among the members of the Church, and no one ever desired to call himself UNIVERSAL." *Register of Letters, Index 13, Book 5, Vol. 2, p. 743. (Benedictine Edition, Paris, 1705.)*

"But I confidently say, that whosoever calls himself UNIVERSAL BISHOP, or desires to be called so, in his pride, is the *forerunner* of Antichrist, because in his pride he prefers himself to the rest. And he is conducted to error with a similar pride; for as that wicked one wishes to *appear a God** above all men, so, whosoever he is, who alone desires to be called a bishop, extols himself above all other bishops." *Book 7, Indiction 15, Epis. 33. To Mauricius Augustus. (Same Edition as above.)*

"Who is he, who, contrary to the precepts of the Gospel and the decrees of the Canons, *presumes* to usurp for himself this NEW NAME? I wish that without the diminution of others, he may stand alone, who desires to be called UNIVERSAL." *5th Book of the Register of Letters, indication 13, p. 747, Epis. 20.*

Gregory elsewhere terms the title "Universal Bishop," "*rash, foolish, proud, pompous, perverse, profane, wicked, and pestiferous.*"

* Evidently referring to 2 Thess. II. 3, 4.

" If therefore, any one in that Church assumes that name (universal) to himself, which, in the opinion of all *good* men he has done,* then the whole Church, which may it never happen, FALLS FROM ITS STATE, when he who is called UNIVERSAL falls. Let that name of *Blasphemy*, be absent from the hearts of Christians, by which, when it is *madly* assumed by one, the honour of the priests is taken away." *Registry of Letters, Book 7, (Edition as above.)*

Pope Gregory died in 605 or 606, and was succeeded by Sabinian I., whom Platina, the Romish Historian, designates "the ill-natured wretch;" but he lived only five months and nine days after his election. To him succeeded Pope Boniface III., after the see having been vacant eleven months. Some time in 607, the latter prevailed upon the Emperor Phocas to declare him [Boniface III.,] "Universal Bishop." This Phocas was an usurper, for he had murdered the Emperor Maurice, with his wife and children, and then assumed the Imperial title. This happened during the Pontificate of Pope Gregory, about A. D. 602, who, it appears, acknowledged Phocas as Emperor. At this time Boniface was Nuncio to Gregory, and, it is said, on terms of intimacy with the murderer Phocas. As soon as Boniface was elected, he set at once to work upon his old friend, and ultimately succeeded in inducing this wicked Emperor, to issue an edict granting him a title, which his predecessor Gregory I. declared to be *blasphemous*, when rebuking John, the Patriarch of Constantinople; and, at the same time asserting, that he who should call himself "UNIVERSAL BISHOP," was to be regarded as the "FORERUNNER OF ANTICHRIST." So much, then, for the origin of this "Satanic" assumption and arrogance of the Romish Pontiffs.

The Power of the Keys.

AUGUSTINE.

" It appears in many passages of Scripture that Peter represented the Church, and particularly in that place where it is said, 'I give to you the keys of the kingdom of Heaven.' . . . For did Peter receive those keys, and did John, and James, and the other Apostles not receive them? . . . What was given to him was given to the Church, therefore Peter represented the Church, and the Church was the body of Christ."—*Sermon 149, upon the words of the 10th Chap. of the Acts. Vol. 5, p. 706. [Benedictine Edition, Paris, 1685.]*

" When it was said to him, 'Lovest thou me,' 'Feed my sheep,' it was said to all" — *The Christian Contest, Chap. 3, tome 6, p. 260. [Edition as above.]*

* The Patriarch of Constantinople:

ORIGEN, BORN A.D. 185.

"But if you think that the whole church is built by God upon Peter only, what will you say of John, the son of Thunder, and of each of the Apostles? Shall we dare to say that the gates of Hell *were not* to prevail against Peter in particular, and that *they should* prevail against the rest of the Apostles and the perfect?—and that it was not said concerning all and each of them, that the gates of Hell should not prevail against it? Are the Keys of the kingdom of Heaven given indeed by Christ to Peter only, and shall no other holy man receive them? But if this saying, 'To thee will I give the keys of the kingdom of Heaven,' is common also to all the rest, WHY NOT ALSO THOSE WORDS WHICH PRECEDE, AND WHICH SEEM DIRECTED TO PETER?"—*Commentary on the 16th Chap. of Matthew.* (Rouen, 1688.)

AMBROSE.

"To you, he says, I will give the keys of the kingdom of Heaven, that you may bind and loose. . . . What is said to Peter is SAID TO ALL THE APOSTLES."—*Exposition of Psalm 38, tome 1, p, 858.* (*Benedictine Edition. Paris: 1690.*)

Article XI.—Creed of Pope Pius IV.—Declares:—

"I acknowledge the Holy Catholic and Apostolic Roman Church, the Mother and Mistress of all Churches; and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

Dr. Doyle's General Catechism, [Pages 20 & 22.]—thus instructs the Romanist:—

Question: "What do you mean by the true Church?"

Answer: "The congregation of all the faithful, who being baptized, profess the same doctrine, partake of the same sacraments and sacrifice, and are governed by their lawful Pastors, under one Visible Head on earth."

Question: "How do you call the true Church?"

Answer: "The Holy Catholic Church."

Question: "Is there any other true Church besides the Holy Catholic Church?"

Answer: "No; as there is but one Lord, one Faith, one Baptism, one God and Father of all, there is but one true Church."

Question: "Why do you call the Church Roman?"

Answer: "Because the Visible Head of the Church is the Bishop of Rome; and because Peter and his successors fixed their see in Rome."

Question: "Who is the Visible Head of the Church?"

Answer: "The Pope; who is Christ's Vicar on earth, and Supreme visible Head of the Church."

Question: "To whom does the Pope succeed as Visible Head of the Church?"

Answer: "To St. Peter, who was Chief of the Apostles, Christ's Vicar on earth, the first Pope and Bishop of Rome."—*Dublin: Printed by Coyne, Roman Catholic Bookseller: 1828.*

Dr. Tuohy's Catechism.—[Pages 18 & 19.] *thus informs its Pupils:—*

Question: "How is the Church of Christ Apostolic?"

Answer: "Because it is different throughout the world, and not confined, like the Synagogue, to one particular nation or people."

Question: "How is the Church of Christ Apostolic?"

Answer: "Because it derives its doctrine, and the succession of its Pastors, from the Apostles."

Question: "With what particular society of Christians do all these marks agree?"

Answer: "With no other but that which is in communion with the Bishop of Rome."

Question: "How is that Society called?"

Answer: "The Roman Catholic Church."

Question: "Who are out of that Church?"

Answer: "INFIDELS, HERETICS, and EXCOMMUNICATED PERSONS."

Limerick: Printed by B. O'Brien: 1820.

The following extracts are given from the writings of authors of the highest authority in the Papal Church. I leave them to speak for themselves. They will afford the reader some conception, at all events, as to whether the Popes of Rome can exhibit *unquestionable* claim to the *Viceregency* of the Holy Jesus in this nether world.

The Ecclesiastical Annals of Cardinal Baronius, A. D. 897.

POPE STEPHEN VI.

"But let us return to Stephen, whom I should not dare to reckon among the Roman Pontiffs, as *unworthy* of so great a name, if I did not find this done by the ancients, since he first and alone *disgraced* the chair of Peter by a *wicked and unheard of sacrilege*. Having forcibly collected a conventicle of Bishops, and of Cardinal Priests like himself, as is recited in the acts of the Council, held under Pope John IX., (which will be recited in its place,) namely Sergius, Benedict, Martyr, and the deacons John, Paschal, and another John, most abandoned men, who violated the pontifical burying place; he thought proper to judge and condemn the venerable corpse of Formosus, which was *dug up*, and taken out of its tomb, and brought to judgment as a living man; and for a punishment, he decreed that it should be sunk in the Tiber, *three of his fingers being cut off*,—an hitherto unheard-of wickedness, which is not only shocking to christian ears, but which also repels by its recital, uncivilised and fierce barbarians, shakes belief, and on account of its ferocity appears to all to be incredible.

"But we may judge of what repute and religion Pope Formosus was, from the fact, that when he was afterwards found by some fishermen, and carried to the Church of the blessed Peter, the chief of the Apostles, the *images of the Saints respectfully* saluted him; for I have very frequently heard this from the most religious men at Rome!"

TENTH CENTURY.

The Ecclesiastical Annals of Baronius.—A. D. 900.

POPE STEPHEN VII.

"Behold the nine hundredth year of our Redeemer begins, in which a new age commences, which by reason of its asperity and barrenness of good has been wont to be called the *iron* age, and by the *deformity* of its exuberant evil, the *lead* age, and by its poverty of writers, the *dark* age. Standing upon the threshold of which, we have thought it expedient before we proceed further, on account of the crimes which it has been our lot to behold before the door, to make some preface, by way of admonition, to the reader, lest the weak-minded should take offence, if he sometimes perceives the *abomination of desolation* standing in the temple, . . . most *cruel tyrants*, oppressively arrogated to themselves the election of the Roman pontiffs. To our shame and grief be it spoken, how many *MONSTERS*, HORRIBLE TO BEHOLD, were intruded by them into that seat which is revered by angels! How many evils originate from them; how many *tragedies* were perpetrated! With what *filth* it was her fate to be besprinkled, who was without spot or wrinkle; with what *stench* to be infected; with what *impurities* to be defiled; and by these things to be blackened with *perpetual infamy*.

"When he (that is Christopher), was again cast out, that wicked Sergius* again, who, as you have heard, proceeded such lengths against Formosus, being powerful by the arms of Adelbert, Marquis of Tuscany, and being the *slave of every vice*, what did he leave unattempted? He invaded the seat of Christopher, not of Formosus, as Luitprand relates, through forgetfulness, who, it appears, indeed, after a bad entry, and a worse course, attained a worse departure. These were most unhappy times, when *each Pope thus intruded upon, and abolished the acts of his Predecessor.*"

BARONIUS, A. D. 912.

"What was then the face of the holy Roman Church? How exceedingly foul was it, when *most powerful and sordid and abandoned women ruled at Rome*, at whose will the *sees* were changed, *bishops* were presented, and what is horrid to hear, and unutterable, *false pontiffs*,† their *lovers*, were intruded into the *chair of Peter*, who are *only* written in the *catalogue* of Roman pontiffs, for the sake of *marking* the times? For who can affirm that men illegally intruded by *wicked women* of this sort were Roman pontiffs? There was never any mention of the clergy electing or afterwards approving. All the *Canons* were closed in silence, the *decrees* of the pontiffs were suppressed, the *ancient traditions* were proscribed, and the ancient customs in electing the Pope, and the *sacred* ceremonies, and the *usages* of former days, were *wholly extinct*. Thus, *lust* relying upon the *secular* power, and *mad*, and *stimulated* with the rage of dominion, claimed *everything* for itself."

"Then, as it seems, Christ evidently was in a *deep sleep* in the ship, when these winds blowing so strongly, the ship itself was *covered* with the waves!"

* Christopher and Sergius were rival Popes.

† If this be true, what becomes of the *Papal succession* from Peter?

ELEVENTH CENTURY.

* *Genebrard's Chronicles*, A. D. 904.

"For nearly one hundred and fifty years, about *fifty Popes*, namely from John VIII.,† who succeeded the holy Popes, Nicolas, and Adrian II. to Leo IX., (who called by God as another Aaron, first brought back from Heaven the ancient integrity of the Popes to the Apostolic see,) *deserted wholly* the virtue of their predecessors, being *APOSTATE*, rather than *APOSTOLICAL* Of so many Popes, five only are even *slightly* praised."

BARONIUS.—A. D. 1044.

"Let us now see what remedy he first had recourse to, in order to extinguish this *Three headed beast*, who had issued from the gates of Hell.

"A remedy was devised precisely similar to that which the poets feigned in destroying the fabulous *Cerberus*, namely, the filling of his *jaws* with a *pitchy* monthful, by giving them something to eat, so that they should altogether leave off barking. But let us see who it was that prepared that remedy, which the unhappiness of the times demanded. Otho, faithfully relates it as follows:—"A certain pious priest, named Gratian, seeing this most wretched state of the Church, and his zealous piety filling him with compassion for his mother, he approached the above mentioned men, and prevailed upon them by money, to depart from the holy see, the *Revenues of England* being made over to Benedict, because he appeared to be of chief authority. Upon this account, the citizens elected the aforesaid priest for their pope, as being the liberator of the Church, and called him Gregory VI."

HONORIUS,

A Scholastic Divine of the Church of Autun, Dupin, about A. D. 1120.

"Turn to the citizens of *Babylon*, and observe what manner of people they be, and by what ways they walk; come hither to the top of the mountain, that thou mayest behold all the habitations of the *damned* city. Look upon her *princes* and *judges*, *cardinals* and *archbishops*, the very *seat* of the *beast* is placed in them. All days they are intent to do evil, ever insatiably in works of iniquity. They not only themselves perform, but instruct others in flagitious wickedness. They offer things sacred for sale, they *purchase* iniquity and labour with all their might, *that they may not descend alone to hell.*"

BARONIUS, A. D. 1130.

"It truly appears on all hands that *Anaclet* acted as ill as possible, he being contrary to equity and right, intruded, in opposition to *Innocent*, who was a truly pious man, by his relations, aided by the secular power; hence there arose factious plots, stratagems, conspiracies, anger, quarrels, contentions; seeing that public force furnished arms *against those who lawfully resisted.*

* The Chronicle commences with the Tenth Century, but includes the first half of the Eleventh Century.

† Pope JOAN.—See *Platinas' Lives of the Popes*, dedicated to Pope Sixtus IV.; printed at Nuremburgh, 1481. This edition is in my possession.

"In this *miserable* state was the Church of Rome at that period, when, *Antichrist triumphing*, the true Vicar of Christ was obliged to banish himself from the holy temple, whilst the *abomination of desolation* sat in *Peter's chair*."

BARONIUS, A. D. 1139.

SCHISM—POPE BESIEGED—DOUBLE EXCOMMUNICATION,
&c.

"They nominated and elected *Alexander III.* as Roman pontiff, with the consent of the clergy and people of Rome. John and Guy, two Cardinals of whom we have already spoken, expecting the election of Cardinal Octavian, next contumaciously nominated him. The Bishop John, with the Bishop Ostium and the other cardinal Priests and Deacons, followed Alexander, who fled, and refuses the Pontifical office, in order to invest him with the papal mantle, which they effected, notwithstanding his resistance, by the divine grace. Octavian, who had long aspired to the apostolic chair, was so daring and so bereft of understanding, that when he saw himself deprived of his hope, *he violently tore off with his own hands, the pontifical mantle from the shoulders of Alexander, and endeavoured to carry it away amidst the tumult.* His crooked ambition leading the way, and the gates of the Church which were shut by the Senators being opened, bands of armed men, whom he had brought thither by money, immediately ran to the aid of the schismatic with drawn swords and in great tumult!"

ST. BRIDGET.

Extract from the Revelations of St. Bridget, who died A. D. 1373, and was canonized by Pope Boniface IX., A. D. 1391, (Colonge edition, 1629.) We learn from the preface to this edition, that these "Revelations" were recognized by the Councils of Constance and Basil, and by the Popes Urban VI., Martin V., and Paul V.

Book 1, Chapter 41.—[Addressed to the Popes.]

"I am the Creator of all.* I was begotten on the Father before Lucifer . . . Now therefore, I complain of the HEAD of my Church, who *sitteth* in my seat, which I delivered to *Peter* and his *successors* to sit in with a three-fold dignity and authority. *First*, that they should have the power of binding and loosing souls from sin. *Secondly*, that they should open heaven to the penitent. *Thirdly*, that they should shut heaven to the accursed and the mockers. But thou, who oughtest to loosen souls and to present them to me, truly thou art the *slayer* of souls. For I appointed *Peter* the pastor and preserver of my sheep, but you are their disperser and lacerator. *You are worse than Lucifer.* For he envied me, and desired to slay me, only in order that he might rule in my place. But you are worse than him, forasmuch as you not only slay me by removing me from thee by thy evil works, but you also *slay souls* by your bad example. I redeemed souls with my blood, and committed them to thee as a faithful friend. But *thou betrayest them* to the inveterate enemy from whom I redeemed them. You are more unjust than Pilate, who sentenced no one besides me to death. But

* The Lord Jesus Christ is represented as thus addressing Bridget.

you not only condemn me, as if I were the Lord of no one, and as if I were worthy of no good thing, but you also condemn innocent souls, and dismiss the guilty. You are *more merciless than Judas*, who sold me only; but you not only sell me, but also the *souls of my elect*, for thy vile gain, and for an empty name. You are *more abominable than the Jews*. They crucified my body only, but you crucify and punish the souls of my elect, to whom your malice and wrong are more bitter than my sword. Therefore, because thou art like unto *Lucifer*, more unjust than *Pilate*, more cruel than *Judas*, and more abominable than the Jews, I justly complain of thee."

Having said so much of the Pope, or *Head*, the Saint now descants a little on the *Body*, the Church, and then proceeds to make, in "Revelation," a passing remark on such "Goodly Communities," as are sometimes found within the precincts of Convents and Nunneries. The Saint is rather *austere*—if not *severe*.

"THE SON OF GOD SPEAKS."

"Verily I complain of *three* things. *First*, that the wall of Jerusalem, is destroyed. What is the wall of Jerusalem, that is to say of my Church, but the bodies and souls of Christians? For my Church ought to be built of these; and of this Church the wall has now fallen down, because all seek to follow their own will and not mine. They turn away their eyes from me, and will not hear me when I cry unto them. My words are intolerable to them, my works are vain, my passion is hateful to think of, my life is insupportable, and appears to be impossible to be imitated. *Secondly*, I complain that the instruments of my house are carried into *Babylon*. What are the furniture and the different vessels of my Church, but the conduct and conversation of the clergy and monks? Their good spirit and grace are *transferred* from my temple to the *pride* of the world, and to their own amusement. My wisdom and precepts appear vain to them, my commands are burdensome, they violate my possession, they have profaned my law, and the institutions of my friends and precursors, and they contrive and follow as their law, their own fancies. *Thirdly*, I complain because the law of my ten commandments is *lost*."

THE FOURTH BOOK—CHAPTER 43.

WHAT THE SAINT REVEALS OF THE MONKS.

"Herein has arisen a grievous abuse, forasmuch as the possessions of the Church are given to laics, who do not marry because of the canonical name, but *imprudently* keep *concubines* in their houses by day, and in their *beds by night*, saying shamelessly, 'We may not marry because we are canonical men.' The *priests* also, *deans* and *sub-deans*, formerly very greatly abhorred the infamy of an impure life. But now some of them openly rejoice, because their *strumpets* come and walk among other women with big bellies. Nor are they even ashamed if their friends say to them, behold, master, you will soon have a son or a daughter."

OF CONVENTS.

"The doors, through which the Sisters are pleased to afford an entrance to Clergymen and Laymen, are open even at night; and, therefore, such places resemble rather *loca lupanaribus*," (the Saint's own Latin,) "than holy cloisters."

From the same. (Book 7.) Judgment upon the Prelates, &c.

"But truly the words which I spake, and the works which I wrought in the world, are altogether as it were, forgotten and neglected, which is owing to none so much as the *Prelates* of the Church, who are filled with pride and covetousness, and with the *putridity of corporeal enjoyments*."

"These *bad Prelates* of the Churches, filled with the malignity of the evil Spirit, have *left men examples* injurious to their souls, and, therefore, it behoves me to exact from them plenary justice, by inflicting judgments upon them, and by *blotting* them out of the *book of life*, and by placing *them in Hell, near my enemy, Lucifer, to be everlastingly tortured in the infernal regions.*"

Reader, if you can refer to the Roman Breviary, the Autumnal Part, under the date of October 8th, you will find that that day is sacred to this St. Bridget. I say *this* St. Bridget, for there was an Irish saint of the same name; but the saint with whom we are now concerned, was not an *Irish* but a *Swedish* one. She was of the Swedish royal blood. She was also the foundress of that extensive community, which goes by the name of the Brigantines. They had a Convent at Richmond, in 1414. In the English "Missal for the use of the laity," the reader will find, under the head October 8th, the following Collect, which is read after the Votive Mass:—

"O Lord, our God, who, through thy only begotten Son, hast REVEALED HEAVENLY SECRETS to blessed Bridget,* grant, through her pious intercession, that we, thy servants, may rejoice for ever in the consummation of thy everlasting glory; through," &c.

A few of these "heavenly secrets," as they are wickedly termed, you have had just "revealed" to you. I have now before me the original Nuremburg edition, which I purchased four years since, at the sale of the late Priest Curr's Library, in Newall's buildings, Manchester.

The Ecclesiastical Annals of Bzovius.

POPE JOHN, A. D. 1411.

"The Council of Pisa being terminated, whilst all were exulting, and whilst the Cardinals and the Council considered that they had

* That is concerning—Popes—Prelates—Seculars—Regulars—and Nuns, &c.

admirably consulted for the dignity of the Church, Gregory and Benedict refused to obey the Council and to relinquish the Popedom, it became the subject of dispute whether the Council of Pisa could condemn them, especially since one or other of them was the true Pope, although which it was, was not quite manifest to every body. Therefore, whereas this schism in the beginning had only two HEADS, and the Council was anxious to cut them BOTH OFF, all at once THREE were in existence AT THE SAME TIME. For *Benedict was called Pope*, and the greatest part of Spain and some of the French Princes acknowledged him. GREGORY still retained the name of Pope, and Ladislaus and some of the states of Italy revered him as the true Pope. To ALEXANDER, elected by the Council, but who shortly after died, succeeded John." — *The collection of Sacred Councils, published by John Dominick Manse, Archbishop of Lucca. Printed at Venice, 1784.*

The General Council of Constance, A. D. 1414.

"Therefore, whereas this schism had only two HEADS in the beginning, and the Council was desirous of cutting them both off, THREE suddenly were in existence at the same time. For, besides Alexander, who had been appointed Pope in the Council, Gregory still retained the name of Pope, and some of the states of Italy revered him as the true Pontiff. Benedict was also called Pope, and the greatest part of Spain and some of the French Princes followed him. *There were, therefore, nominally, THREE Popes*, and the Church, which was before divided into two parties, was then, in some degree, distracted by three parties."

From Archbishop Manse's Collection, A.D. 1415.

"After which exhortation, the same Lord Cardinal of Florence, according to the decision of the aforesaid Council and Synod, pronounced the following decrees :—

"To the honour, praise, and glory of the most Holy Trinity . . . also, that the same Holy Council ought not, and may not be dissolved, until the thorough rooting out of the present schism, and until the Church be reformed IN FAITH* and MORALS in the HEAD and MEMBERS."

From the same. Suspension of Pope John XXIII, A.D. 1415.

"In the name of the Holy and undivided Trinity, Father, Son, and Holy Ghost."

"Since it fully appears to us that the Lord Pope John XXIII., from the time when he was raised to the Papacy, until now, has badly administered, ruled, and governed the Popedom and the Church, to the *notorious scandal of himself and the Church*, and has afforded, and does afford, by his *damnable* life and *wicked* manners, the example of a bad life to the people, and that he has *notoriously* disposed of the Cathedral Churches, the *monasteries*, the *conventional* priories, and the other ecclesiastical benefices, *simoniacally* and notoriously, at a settled price, and has notoriously impaired† the property and the rights of the Roman and of

* This document is highly important, as admitting, what the Romanists perseveringly deny, a corruption of FAITH.

† We have already seen the decree which declares the two Anti-Popes to have been notorious heretics.

many other Churches, and that, having been respectfully admonished, he is unwilling to desist, but has constantly persevered and does persevere in openly scandalizing the Church by the aforesaid practices, and for this cause we *pronounce, decree, and declare*, by this our *sentence*, the *Lord John, the Pope*, to be *suspended* for the aforesaid causes; and we do *suspend* him from all *papal, spiritual, and temporal* government."

Council of Basil, A.D. 1439.—The 34th Session for the Deposition of Pope Eugenius IV.

"The holy general Council of Basil . . . pronounces, decrees the above-mentioned Pope Eugenius IV. to have been, and to be, *notoriously and manifestly* contumacious, disobedient to the mandates and precepts of the universal Church, and persevering in open rebellion; a *constant violator* and despiser of the sacred canons of Councils; a *notorious* disturber of the peace and unity of the Church; a *notorious* scandalizer of the universal Church; a *simoniac*, a *perjured man*, incorrigible, *schismatical*, wandering from the faith, an *obstinate heretic*, guilty of dilapidating the rights and possessions of the Church, unserviceable and injurious to the administration of the Roman Papedom, and to have rendered himself unworthy of all title, rank, honour, and dignity. Him, therefore, for these reasons, the same holy Council declares and pronounces to be justly deprived of the Papacy and *Roman high-priesthood*." See *Labbæus*, vol. 13, p. 619.

WICKED AND EXTRAVAGANT TITLES GIVEN TO POPES.

"*Gratian's Decretals, corrected and illustrated, with Notes, together with Glosses, published by the order of Pope Gregory XIII. and diligently compared with the Roman text.*"—Printed at Turin, 1620.

First part of the Decretal,—Distinction 96, chap. 10.

Pope Gelasius to the Emperor Anastasius.

. . . "If a comparison be instituted between the splendour of kings, and the diadem of princes, (and the priestly power), it would be less than if you were to compare lead to the splendour of gold, forasmuch as you see that *the necks of kings and princes are put under the knees of priests*, and that when they have kissed their right hands, they believe themselves to be partakers of their prayers."

The Decretals of Pope Gregory IX., (Printed at Turin, 1621.)

ON SUPREMACY AND OBEDIENCE.

Pope Clement III. to the most illustrious Emperor of Constantinople—c. 6.

"You might also have comprehended the prerogative of the priesthood from what is spoken, not by an ordinary person, but by God; not to a king but to a priest; not concerning the royal race, but concerning the sacerdotal family, that is to say, concerning the priests who were in Anathoth. 'Behold, I have set thee over nations and kingdoms, that thou may root out and scatter, that you may build and plant.'"

"Besides, you ought also to have known that, 'God made two great lights in the firmament of heaven: the greater light to rule the day, and the lesser light to rule the night;' each of them great, but one the greater of the two. For the firmament of the heaven, therefore, that is of the universal Church, God made two great lights, that is, he appointed *two dignities*, which are the *pontifical authority* and the *kingly power*. But that which rules the day, that is to say, *spiritual things*, is the *greater*; and that which rules *carnal things*, the *lesser*; so that the same difference may be discerned between the *POPE*s and *KINGS*, as between the *SUN* and *MOON*. . . . Since, therefore, the earth is *seven* times greater than the moon, and the sun is *eight* times greater than the earth, therefore, the *pontifical dignity* is *FORTY SEVEN TIMES* greater than the *regal dignity*!"

Again—Pope Innocent III. to Peter, Bishop and Scholastic of Mentz.

. . . "The Viceregent of the true God, 'the Pope,' whence he is said to possess a *Divine* judgment. . . . And therefore he even changes the nature of things, and may make *something* out of *nothing*; (to make something out of nothing, is to *construct* new laws), and he can do these things because *his will stands for reason*, for he can *dispense* with holy laws, and he also can convert *righteousness* into *unrighteousness* by converting and *changing* ordinances."

"All the names which are given in the Scriptures to Christ, wherever it appears that he is superior to the Church, all those *same names* are given to the Pope." *Cardinal Bellarmine on the Authority of the Councils, Book 2, Chap. 17. (Printed at Ingolstadt, 1590.)*

Titles of the Popes, as set forth by Cardinal Bellarmine in his Treatise on the Roman Pontiffs.—Book 2, Chap. 31. (Edition as above.)

"Pope, *Father of Fathers*; the Pontiff of Christians; *high priest*; the *prince* of priests; the vicar of Christ; the *head* of the body, that is, of the Church; the *foundation* of the building of the Church; the *father* and doctor of all the faithful; the *ruler* of the house of God; the *keeper* of God's vineyard; the *bridegroom* of the Church; the ruler of the apostolic see; the universal bishop."

Extract from a speech made by Christopher Marcellus, in the Fourth Session of the Council of Lateran, A. D. 1512, wherein he addresses Pope Julius II. thus:—

"For thou art the *shepherd*, thou art the *physician*, thou art the *ruler*, thou art the *cultivator*; finally, thou art *ANOTHER GOD UPON EARTH*."*—*Labbæus and Cossarte's Councils, Vol. 14. Paris, 1672.*

Extract from a speech made by Senion Begnius, bishop of Modrusch, in the Sixth Council of Lateran, A. D. 1513, wherein he thus speaks of Pope Leo X. :—

"But weep not, daughter of Zion, for behold, the Lion of the tribe of Judah, the *Root of David*, comes; behold, God has raised up for thee a *Saviour*, who shall save you from the hands of the spoilers We have expected thee, O most blessed Leo, as the *SAVIOUR that was to come*."

* Horrid blasphemy!

Extract from a speech made by Baltassar del Rio, a Scholastic of Mentese, Prothonotary of the Apostolic See, &c. :—

"Like the lion, the king of quadrupeds, you, another lion, not another king of men only, but appointed the KING OF KINGS, and the monarch of the whole earth, would bring back, allure, and recal to your fold other sheep, which are not of this fold; '*Gird thyself, therefore, with thy sword upon thy thigh, O MOST MIGHTY.*' Session 7. [*From the same.*]

Extract from a speech made by the Rev. Father, the Lord Anthony Pucci, in the 9th Session of the 5th Council of Lateran, A. D. 1514, before Leo X. :—

"Although the sight of your DIVINE majesty does not a little terrify me, who am beginning to speak." (Again): "Not ignorant that *all power both in heaven and in earth is given to you only by the Lord.*" (And again): "As if that prophetic saying ought again to be fulfilled in you, the only true and lawful vicar of Christ and God, **"ALL THE KINGS OF THE EARTH SHALL WORSHIP HIM, AND ALL NATIONS SHALL SERVE HIM."**

*Extract from a speech made by Stephen, Archbishop of Patrass.—Sess. 10. A. D. 1515. Leo. X. *—*

"At thy command, O most Holy Father, who hast in thee the fulness of power, a true reformation shall be preached. . . . Snatch up, therefore, the two-edged sword of the Divine power, which is given to thee, and order, command, and decree, that an universal peace and alliance take place among Christians for the space of ten years at least, and bind the Kings to it in the fetters of the greatness of the great King, and bind the nobles to it in iron manacles of thy censures, since **ALL POWER IS GIVEN TO THEE IN HEAVEN AND EARTH.**"

Pope Nicholas in his Letter to the Emperor Michael, Chap. 7, says:—

"It may very evidently be shown that the Pope, who, as we have already related, was called God, by Prince Constantine, can neither be bound nor released by the secular Authorities, for it is manifest that **GOD CANNOT BE JUDGED BY MEN.**"

Reader, whilst you *shudder* at such profanity and blasphemy, forget not what is written at 2 Thess. ii. 3. 4.

TRANSUBSTANTIATION, HOST WORSHIP, THE SACRIFICE OF THE MASS, AND HALF-COMMUNION, &c.

That it cannot be proved that Christ or his apostles, either by *precept* or *example*, promulgated or authorized the doctrines of *Transubstantiation*, the *Sacrifice of the Mass*, and *Half-Communion*, needs not to be insisted upon here, because *so obvious* to every humble and careful reader of the New Testament Scriptures. That those who immediately succeeded

* These extracts are very important, forasmuch as the speeches were delivered a few years only before Luther; and before the Reformers proclaimed the Pope to be the Man of Sin.

the apostles, and who taught and preached after the close of the sacred Canon of Scripture, were equally innocent of, and free from these anti-scriptural doctrines, will be seen by the authorities which I shall give, under the head of "Extracts from the Primitive Fathers." Strictly speaking, Transubstantiation and the Mass are two different *subjects* in polemics, and, as such should be dealt with; but, the limits of our "Hand-book" constrain us to note them both, with Half-Communion, &c. under one head. The Mass Offering is more ancient than Transubstantiation. But, according to the modern idea of the Sacrifice of the Mass, a full and entire belief in the *junior* dogma of Transubstantiation is imperatively required of all Papists, on pain of damnation. I have said that "The Mass" was more ancient than the doctrine of Transubstantiation: but, let the Roman Missal be a witness in this matter. The Canon of the Mass has been declared by Pope Innocent III.—[poor man! now a doleful prisoner in Purgatory, as the reader will see, when I come to treat upon that most hapless *middle* location of *all* Popish souls, whose bodies did not sustain in this life "the Odour of Baptism!"]—"the very sum and heart, as it were, of the Divine Sacrifice." That the Canon, as it now stands, is altogether foreign to any notion of Transubstantiation, and the Sacrifice, or offering up of Christ by the priest on the altar, will be seen from the phraseology of the said Canon itself. Reader, look into the "Missal for the use of the Laity," published by Keating and Brown, London, by Rockliffe, Liverpool, and sold by Lynch, Manchester; and judge for yourself. At page xxxii., "Canon of the Mass," are these words, BEFORE Consecration:—

"We humbly pray and beseech thee, therefore, most merciful Father, through Jesus Christ, thy Son, our Lord, that thou wouldest vouchsafe to accept and bless THESE GIFTS, THESE Presents, these holy, unspotted SACRIFICES," &c.

And, AFTER Consecration, we have the priest praying thus :

"Upon which" (the bread and wine) "vouchsafe to look, with a propitious and serene countenance, and to *accept* them, as thou wert graciously pleased to accept the *gifts* of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy High Priest Melchisedec offered to thee, a holy sacrifice, and unspotted victim."

Now, only just pre-suppose the doctrine of Transubstantiation, and this prayer is absolutely absurd; for that doctrine *supposes* that the very body, blood, soul, and divinity of Christ are *really*

offered up in the Mass: yet, in this prayer, God is entreated, that the body, blood, soul, and divinity of his dear Son, may be just *as acceptable* to him as the firstlings of the flock offered by Abel—the ram offered by Abraham, or the *un-transubstantiated* bread and wine brought forth by Melchisedec. Who is there, then, that does not see, that such a petition is indeed but little short of blasphemy, inasmuch as it implies, in the first place, that it is a matter of doubt whether the sacrifice of Christ's body, blood, soul, and divinity *may be acceptable*; and expresses, secondly, that if it be accepted, it is *not more* acceptable than the sacrifice of a sheep, or of real bread and wine? Such monstrous inferences evidently shew, that this prayer was composed when the faith of the Church was, that the consecrated elements were *SYMBOLS* only of the body and blood of Christ, and might, therefore, be put into one category with the sacrifice of Abel, and the bread and wine of Melchisedec, which were also *symbols* of the same.

But do not the words, which follow in the Canon, even confirm the conclusion arrived at above? The Priest prays thus :—

“We most humbly beseech thee, Almighty God, command **THESE THINGS** to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy Divine Majesty, that as many as shall partake of the most sacred body and blood of thy Son, at this altar, may be,” &c. &c.

May we not ask here, what “**THINGS**” are to be carried to the altar, on high? If the bread and wine were intended, we could *understand* the *PLURAL*—“**THESE THINGS** ;” but, Transubstantiation says that under the species of bread and wine, only *ONE* thing, namely, the *WHOLE CHRIST* is intended. Why then, we would ask, is the *ONE* whole and entire Christ called “**THESE THINGS**?” Let there be from the Vatican a reply to this *plain* question. Again we would further ask, how can the “hands” of the holy angels carry up to Heaven that which is acknowledged to be in Heaven already, if the *whole* Christ be intended? If then, Transubstantiation be true, this prayer is most ridiculously absurd; whereas, on the supposition that the elements *retain* their true nature, it would be intelligible. May we not then, affirm, that the Canon of the Mass, even as it now exists, is a *witness* against the doctrine of Transubstantiation? The following prayers, by the

celebrating Priest, are well worthy of notice. Taking the first ablution, he (the Priest), says:—

“Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a TEMPORAL gift, it may become to us an eternal remedy.”

Taking the second ablution, he (the Priest), says:—

“May thy BODY, O Lord, which I have received, and thy blood, which I have drank, *cleave to my bowels*;* and grant, that no stain of sin may remain in me, who have been fed with this pure and holy sacrament,” &c. &c.—*See Missal for the Laity, (I do not refer to the Latin); Keating and Brown, Duke-street, Grosvenor-square, London, 1806, Pages 32, 37, and 39.*

That the Canon of the Mass has undergone *many* alterations since the days of Pope Gregory I., is candidly admitted by Popish ritualists themselves. Indeed, Pope Gregory himself, when making his own additions and alterations, complained of the *innovations* which had crept in, which may be seen on reference to his works.—*Book 7, Ep. 63.*

It has been truly observed, by my esteemed friend and brother, the Rev. M. W. Foy, Vicar of Wimbish, Essex, in his recently published most important work: “Romish Rites, Offices, and Legends,” &c. &c., “that, taking the Canon [of the Mass,] even as it now stands, its language is incompatible with the notion of Transubstantiation and the sacrifice of Christ in the Mass.” For, “first: there is no *formal* oblation whatever of the elements *after* consecration. Secondly: that, supposing the elements to remain after consecration what they were before, literal bread and wine, the language is *suitable*, and *intelligible*; but supposing them, on the other hand, to have become ‘Christ’s body, soul, and divinity,’ the language will be not only altogether *unsuitable* and *absurd*, but profane and wicked.”†

It was not until the 4th Council of Lateran, A. D. 1215, under Pope Innocent III., that the dogma of Transubstantiation was enforced as an article of faith. Pope Innocent is said by some, to have been the first to use the term, “Transubstantiation;” but I rather think incorrectly, for there is better reason to believe, that it had for its author, Stephen, Bishop of Augustodonum, about the year 1100: the mysterious term having so mightily pleased Innocent, that he afterwards

* Is not this *animal incorporation* fearfully blasphemous?

† The reader must procure a Copy of the Missal for the Laity, in order to trace out more fully the facts here stated.

adopted it, and inserted it in the decrees, which he had *aforehand* determined to propose to the Council. For he presented, "ready made," to the said Council,—consisting of four hundred and twelve Bishops, seventy one Primates and Metropolitans, and upwards of eight hundred Abbots and Priors,—seventy Canons, which he caused to pass without any *deliberation, debate, or vote* of that great assembly. For further information on this matter, consult Du Pin's (a Popish historian) "*Ecclesiastical History*," from which, (vol. XI, page 95, fol. edit., London, 1695), I now cite thus :—

"Let the case be how it will, it is certain, that these Canons were not made by the Council, but by Innocent III., who presented them to the Council, ready drawn up, and ordered them to be read, and that the Prelates *did not* enter into any *debate* upon them, but that their *silence* was taken for an approbation."

I now give the decree of 4th of Lateran, on Transubstantiation :—

ON THE CATHOLIC FAITH.

"The Universal Church of the faithful is one, out of which *no one* whatsoever is saved. In which the same Jesus Christ is both the Priest and the sacrifice, whose body and blood are truly contained in the sacrament of the altar, under the forms of the bread and wine, being *transubstantiated*, the bread into the body, and the wine into the blood, by divine power."—*Labbæus and Cossarte's Councils*, vol. 11, page 147. *Paris*, 1671.

I might here adduce, if space would allow, ample evidence that the doctrine of Transubstantiation *was not* propounded as an article of faith, before this 4th Council of Lateran, held in St. Saviour's de Lateran, Rome, November, 1215.

Canons and Decrees of the Council of Trent—(Printed at Paris, 1823.)

SESSION XII.—ON THE EUCHARIST.

CANON I.—"If any one shall deny that the body and blood, together with the *soul* and *divinity* of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist, *and shall say that he is only in it as in a sign, or in a figure, or virtually*—LET HIM BE ACCURSED."

CANON II.—"If any one shall say that the *substance* of the bread and wine *remains* in the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ; *and shall deny* that wonderful and *singular conversion* of the whole substance of the bread *into the body*, and of the whole substance of the *wine into the blood*, the outward forms of the bread and wine *still remaining*, which conversion the Catholic Church most aptly calls TRANSUBSTANTIATION—LET HIM BE ACCURSED."

CANON III.—“ If any one shall deny, that in the venerated sacrament of the Eucharist, *entire Christ* is contained in each kind, and in each *several particle* of either kind, when *separated*—LET HIM BE ACCURSED.”

CANON IV.—“ If any one shall say, that after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful sacrament of the Eucharist in use, whilst it is taken and not eaten before or after; and that the *true body* of the Lord *does not remain* in the hosts or particles which have been consecrated, and which are reserved or remain after the communion—LET HIM BE ACCURSED.”

The first of these *Canons* maintains a *carnal, substantial* presence of Christ in the Eucharist. The second asserts, that the *substance* of the bread and wine has departed, *leaving its properties behind it*, and also that the substance of Christ's body, *without its properties*, has taken possession of the place before occupied by the substance of the bread and wine. The third Canon proclaims, that every *particle* of the *bread*, and every *drop* of the *wine*, contains a whole Christ *really and substantially*; *i. e.* the wafer broken into one thousand fragments, presents one thousand Christs; the wine separated into ten thousand drops, presents the God-man separated into ten thousand individuals, all different persons, and yet all the same person. The fourth Canon asserts the continuance of Christ's substance in the whole and in the parts of the hosts which remain after the celebration of the sacrament. No limitation is here expressed or implied which might instruct us as to what becomes of the *substance* of Christ's *body*, when the aforesaid *remaining* hosts, all or part of them, are lost, destroyed by vermin, or otherwise corrupted, blown away by the wind, or burnt in the fire. That such things may happen to the consecrated elements is not a Protestant conjecture, but a statement found in the Rubrics of the Roman Missal, as may be seen further on, under the head of:—“Defects occurring in the celebration of the Mass,” Section III. “Of Defects in the bread.”

ADORATION OF THE HOST, OR CONSECRATED WAFER.

CANON V.—“ There is, therefore, no room for doubting that all the faithful in Christ may reverently exhibit to this most holy sacrament, the worship of *latria*, which is *due to the true God*, according to the ever received custom of the Catholic Church; nor is it the less to be adored, because it was appointed to be taken by Christ the Lord. *For we believe that same God to be present in it*, of whom the eternal Father, when he was brought into the terrene world, said, ‘And let all the angels of God worship him.’”

CANON VI.—“If any one shall say, that Christ, the only begotten Son of God, is not to be *adored* in the holy sacrament of the Eucharist, even with the open worship of *latria*, and therefore not to be venerated with any peculiar festal celebrity, nor to be *solemnly carried about in processions* according to the praiseworthy and universal rites and customs of the holy Church; and that he is not to be *publicly set before the people to be adored*, and that his adorers are idolators—LET HIM BE ACCURSED.”

Here the Romanist is instructed to give the *same* worship to the Host as to God, and is cursed if he withhold it. Can the Romanist be sure that the Host is God? He cannot; for he never can be sure that, in any given instance, the change which he calls Transubstantiation is effected. The production of this change depends on a variety of circumstances over which he has no control, and respecting which he can *never* arrive at any certainty; for, the production of this change depends upon the “Intention” of the priest, as we read in the Rubric.—See “*Defects, &c.*” Section vii.

CANON VII.—“If any one shall say, that it is not allowable to keep the holy Eucharist in the Sacristy, but that it must be necessarily distributed to those who are present, immediately after consecration, or that it is not lawful to carry it with due honour to the sick—LET HIM BE ACCURSED.”

CANON VIII.—“If any one shall say that Christ is *only spiritually*, and not also sacramentally and *really* eaten—LET HIM BE ACCURSED.”

Canons and Decrees on the Sacrifice of the Mass.

SESSION XXII.

CANON II.—“The visible sacrifice is propitiatory for the QUICK and the DEAD.”

“And since in this divine sacrifice, which is performed in the Mass, *the same Christ is contained*, and is *bloodlessly immolated*, who *once* offered himself bloodily upon the cross; and the holy Council teaches that this sacrifice is *propitiatory*, and that by its means, if we approach God contrite and penitent with a true heart, and a right faith, and with fear and reverence, we may obtain mercy, and grow in seasonable succour. For the Lord, *appeased by the oblation of this sacrifice*, granting grace and the gift of repentance, *remits even great crimes and sins*. There is *one* and the *same victim*, and the *same person*, who *now offers* by the *ministry* of the *priests*, who *then offered himself upon the cross*: the *mode* of offering only being *different*. And the fruits of that bloody offering are *truly most abundantly received* through this offering, so far is it from derogating in any way from the former. Wherefore it is properly offered according to the apostolical tradition,* not only for the *sins, pains, satisfactions*, and other *wants* of the faithful, who are *alive*, but also for the *dead* in Christ, who are not yet FULLY PURGED.”

CANON III.—“If any one shall say that the sacrifice of the Mass, is only a sacrifice of praise and thanksgiving, or a bare *commemoration* of

* Observe—Not according to God's Word.

the sacrifice made upon the cross, and that it is not *propitiatory*, or that it profits only the receiver, and that it ought not to be offered for the *living* and the *dead*, for their *sins*, *pains*, *satisfactions*, and *other wants*—**LET HIM BE ACCURSED.**"

CANON V.—"If any one shall say that to celebrate Mass, IN HONOUR OF THE SAINTS, and for obtaining their intercession with God, as the Church intends, is an imposture—**LET HIM BE ACCURSED.**" *

• SESSION XII.—ON THE EUCHARIST.

CANON V.—"There is therefore, no room for doubting that all the faithful in Christ may reverently exhibit, in this most holy sacrament, the worship of *latria*, which is due to the TRUE GOD, according to the ever received custom of the Catholic Church; nor is it the less to be *adored* because it was appointed to be taken by Christ the Lord. For we believe that SAME GOD to be present in it, of whom the Eternal Father, when he was brought into the terrene world, said, 'And let all the angels of God worship him.'"

The *Catechism of the Council of Trent*, ordered to be published by that Assembly, and to be taught by every Pastor, &c., thus explains the *real*—NATURAL presence of Christ in the Sacrament:—

"But now the Pastors must here explain, that not only the *true* body of Christ, and whatsoever APPERTAINS to the true MODE of existence of a body, AS THE BONES AND NERVES, but also that *entire* Christ is contained in this Sacrament."—*See Latin Edition, page 192, published at Lyons, 1676, and, an English Translation, published by (the Popish) Henry Hills, London, 1687.*

But it may be instructive to add, that in 1839, Dr. Donovan, Roman Catholic Professor of Maynooth College, published a translation, in the preface to which, he modestly tells us, that:—

"The reader, perhaps, will blame his severity: his FIDELITY, he trusts, may DEFY reproof; and on it he rests his *only* claim to commendation."—*See Preface, Page xvi.*

His fidelity, as a translator is, indeed, of the most *questionable* character; besides, moreover, his duty to his Tridentine masters appears rather in a *disadvantageous* light. With respect to his "fidelity," I may observe, that in his translation of the passage which I have just cited, he renders it thus:—

"Here the pastor will explain to the faithful, that in this sacrament are contained not only the true body of Christ, and all the constituents of a true body; but also Christ whole and entire."

Omitting the translation of the Latin words,—which should come in after the words "true body"—*Velut ossa et nervos: "as,"* or, "like as," "*bones and nerves.*" This is but one

* This most wicked profanity, i.e. offering up Christ in honour of the creature, the reader will see more at large under the head of "Invocation of Saints," &c.

sample, of the many instances of literary dishonesty, which disgrace the pages of the Maynooth Professor's translation. I must note too, in addition, that his fealty to his Tridentine masters is even more doubtful, through this omission, or *mal*-translation, as will be seen in the following decree of the Council of Trent, placed after the title page of every edition of the Catechism, and, indeed, our translator himself omits it not, namely :—

“That the faithful may approach the sacraments with greater reverence and devotion, the Holy Synod commands all bishops not only to explain, in a manner accommodated to the capacity of the receivers, the nature and use of the sacraments, when they are to be administered by themselves; but also to see that every pastor piously and prudently do the same, in the vernacular language, should it be necessary and convenient. This exposition is to accord with a form to be prescribed by the Holy Synod for the administration of all the sacraments, in a Catechism, WHICH BISHOPS WILL TAKE CARE TO HAVE FAITHFULLY TRANSLATED INTO THE VERNACULAR LANGUAGE, AND EXPOUNDED TO THE PEOPLE BY ALL PASTORS.”—*Council of Trent, Session XXIV., on Reformation, chap. 7.*

The reader is now referred to page 6 of this compilation, where will be seen, at *Article V.*, the declaration of the Creed of Pope Pius IV. on the Mass and Transubstantiation. In this article it is boldly asserted—firstly : that the Mass is a *true, proper, and propitiatory* sacrifice for the living and the dead. Secondly : that, in order to its becoming such a sacrifice, it contains, *really, truly, and substantially*, the *body, blood, soul*, and divinity of Jesus Christ. And thirdly : that this production of the body and blood, soul and divinity of Christ, for the sacrifice, has been effected, according to a conversion which is called *Transubstantiation* !

The various “Catechisms,” and “Abridgments of Christian Doctrine,” of the “minor fry,” speak pretty much the same doctrines, but in a more Catechetical form, thus :—

[*From Dr. Phunkett's Christian Doctrine.*]

Question: “Which is the third sacrament?”

Answer: “The blessed Eucharist.”

Question: “What is the blessed Eucharist?”

Answer: “The body and blood, soul and divinity of Jesus Christ, under the appearances of bread and wine.”

Question: “What do you mean by the appearances of bread and wine.”

Answer: “I mean the taste, colour, and form of bread and wine, which still remain after the bread and wine are changed into the body and blood of Christ.”

Question: "Are both the body and blood of Christ under the appearances of bread wine."

Answer: "They are: Christ is whole and entire, as true God and true man, under each."—See Page 51: (Dublin, 1829.)

On the Sacrifice of the Mass.

Question: "Which is the sacrifice of the New Law?"

Answer: "The sacrifice of the Mass."

Question: "What is the Mass?"

Answer: "The *unbloody* sacrifice of the New Law, wherein Christ himself is *really* present, and is *offered* on our altars for the living and the dead."

Question: "Is the sacrifice of the Mass a *different* sacrifice from the sacrifice of the Cross?"

Answer: "No; for it is the *same* Saviour, who, having *once* offered himself a *bleeding* victim to his heavenly Father, on the cross, continues to offer himself *daily* in an *unbloody* manner, on our altars." *The same, Page 53.*

From Dr. Reilly's Catechism.

Question: "What is the Eucharist?"

Answer: "It is a sacrament wherein the body and blood, soul and divinity of our Lord Jesus Christ, are contained under the appearance of bread and wine."

Question: "Doth the bread and wine remain in the sacrament of the altar?"

Answer: "No: for the substance of the bread and wine is changed into the body and blood of our Lord and Saviour Jesus Christ, by *virtue* of the words of consecration."

Question: "Do those who go to communion in the state of mortal sin receive the *body* of Christ?"

Answer: "Yes: They receive it to their *own* damnation, as Judas did."

Question: "Why is it a **cause* of damnation to them?"

Answer: "Because they receive it in a bad state, and thereby commit a most horrible sacrilege."

Question: "How does the Church punish those who, having arrived at years of discretion, confess not for a whole year, nor receive the blessed sacrament within that space, especially at Easter?"

Answer: "The great Council of Lateran orders, they shall be debarred of divine service and entrance into the church during life," (*query, during death also?*) "and deprived of christian burial at their death."—See Page 34: [Printed in Dublin, 1827.]

From Dr. Young's Catechism, reprinted under the Sanction of Dr. Tuohy, Bishop of Limerick.

Question: "Is not the substance of bread and wine contained under these appearances 'bread and wine' in the Eucharist?"

Answer: "No."

* What blasphemy! The pure, the spotless *body* of Jesus, (for papists regard it not as the *sacrament* of his body!) to be the *cause* of damnation!!

Question: "What becomes of it?"

Answer: "It is changed by the words of consecration, into the *flesh* and *blood* of Christ, and this change is called *Transubstantiation*."

Question: "Who has the power to consecrate the bread and wine?"

Answer: "The priest only."

Question: "When is the bread and wine consecrated?"

Answer: "About the middle of the Mass; when the priest says the words, 'This is my body,' over the bread; and, 'this is my blood,' over the wine."

Question: "Is there anything else in the Eucharist, *besides* the body, the blood, the soul and divinity of Christ?"

Answer: "Yes: The FATHER and HOLY GHOST are present there also."

Question: "How comes it that the Father and Holy Ghost are there?"

Answer: "Because they are inseparable from the divinity of Christ."

Question: "What worship is due to the Eucharist?"

Answer: "The very *same* adoration, respect, and worship, which is DUE to GOD HIMSELF, since he is there."

Question: "What is the consequence of receiving it" (the Eucharist, or Christ), "in a state of mortal sin?"

Answer: "Whoever receives it* in a state of mortal sin, receives damnation to himself."

Question: "For what end is the Mass offered up to God?"

Answer: ". and to employ and obtain blessings and favours we want from him, (God) for ourselves or others. And fourthly: as a *satisfaction* and *atonement* to his justice, for the *punishment* due to our sins."

Question: "For whom is the sacrifice of the Mass offered up?"

Answer: "For the living and the dead."

Question: "Are the souls in purgatory benefited by the Mass?"

Answer: "Yes."

Question: "How so?"

Answer: "It *satisfies* for their *sufferings*, by which their pains are lessened, and their *delivery* from pain is hastened."—Pages 24, 25, and 26, [Printed at Limerick, by B. O'Brien, 1820.]

HALF-COMMUNION, OR WITHHOLDING THE CUP FROM THE LAITY.

The Council of Constance, held A. D. 1414, [which Council ordered John Huss to be burned, in direct violation of the safe-conduct granted him by the Emperor Sigismund], thus decrees:—

"In the name of the Holy and undivided Trinity, Father, Son, and Holy Ghost, Amen. This present sacred general Council declares, decrees, and determines, that although Christ instituted and administered to his disciples this venerable sacrament, after supper, under both kinds, of bread and wine; yet notwithstanding this,

* That is, Christ, according to Romish doctrine—I write it with horror—Father Son, and Holy Ghost!!

the laudable authority of sacred Canons, and the approved custom of the Church, hath maintained and doth maintain, that such a sacrament as this ought not to be made after supper, or to be received by the faithful, otherwise than fasting; excepting in cases of infirmity, or other necessity, granted or admitted by law, or by the Church. And since, for the avoiding of some dangers and scandals, the custom has been rationally introduced, that though this sacrament was in the primitive Church received by the faithful under both kinds, and by the laity only, under the species of bread: . . . such a custom as this is to be accounted a law, which must not be rejected or at pleasure changed, without the authority of the Church. They who assert the contrary,* are to be driven away as heretics, and severely punished, by the diocesan of the places, or their officials, or by the Inquisitors of heretical depravity. *Presently after which, the same Council further decrees and declares to the most reverend archbishops and bishops, and their vicars in spiritual affairs, wheresoever placed, that processes shall be directed, in which it is committed and commanded to them, by the authority of the Council, under pain of excommunication, that they effectually punish the violators of this decree, who, communicating to the people under both kinds, shall have exhorted and taught, that it ought to be done. If these return to repentance, they may be received into the bosom of the Church, after enjoining them a wholesome penance, according to the measure of their fault. But those of them who, through the hardness of their heart, do not take care to return to repentance, are by these [spiritual men] to be restrained as heretics, calling in also to their purpose, if need be, the aid of the secular arm.*—*Labbeus and Cossarte's Councils*, Vol 12, p. 100.

The above decree plainly acknowledges, that it does *decree* contrary to the mandate of our blessed Lord, who commanded thus:—"Drink ye *all* of this."

The Council of Trent, in the following century, not only adopts this decree, but also adds her own Canons, with her usual *loving* curses. The following two Canons decide this matter:—

SESSION XXI.

CANON I.—"If any one shall say that, according to the command of God, or of necessity for salvation, all and each of the faithful in Christ ought to receive both elements of the most Holy Sacrament of the Eucharist—LET HIM BE ACCURSED.

CANON II.—"If any one shall say that the Holy Catholic Church was not induced by just reasons and arguments to give communion in the one element only of the bread to the laity, and also to the clergy not celebrating, or that she erred in that point—LET HIM BE ACCURSED."

EXTRACTS FROM THE PRIMITIVE FATHERS AGAINST TRANSUBSTANTIATION.

JUSTIN MARTYR, A. D. 150.

"I also affirm that the prayers and praises of the saints are the only perfect sacrifices acceptable to God. For these only have the Chris-

* Poor Huss did so, and after him, Jerome of Prague.

tians undertaken to perform, and by the commemoration of *wet and dry food*, in which we call to mind the sufferings which the God of gods suffered through Him whose name the high priests and scribes have caused to be profaned and blasphemed throughout the earth."—*Dialogue with the Jew, Trypho*, p. 345. (Paris, 1515.)

TERTULLIAN, A. D. 200.

"The bread which he had taken and distributed to his disciples, he made his body, by saying, 'This is my body,' that is, *the figure* of my body."—*Against Marcion*, book v., p. 458. (Printed at Paris, 1675.)

"Wherefore, because they thought his [Jesus] saying hard and intolerable, as if he had really decreed that his flesh was to be eaten by them, in order that he might place salvation in the Spirit, he first said, 'It is the Spirit which quickeneth,' and then added, 'the flesh profiteth nothing,' that is to say, to quickening. And what he meant by the Spirit, follows: 'The words which I have spoken are spirit and life.' As above, 'He who hears my words, and believes in him who sent me, has eternal life, and shall not come into judgment, but shall pass from death to life.' Therefore, appointing the word to be life-giving, because the word is spirit and life; he called the same his flesh, because the word was made flesh, and therefore was to be desired as the origin of life, to be *devoured* by hearing, to be *chewed* in the mind, and to be *digested* by faith."—*Upon the Resurrection of the Body*, c. 37. (Paris, 1675.)

CLEMENS ALEXANDRINUS, A. D. 200.

"And then he said, 'The bread which I will give you is my flesh.' But flesh is irrigated by blood, therefore the wine *allegorizes* the blood."—*Pædagogus*, book i., c. 6, p. 140. (Paris, 1641.)

"Thus frequently the word is described, *allegorically*, as food, and flesh, and nourishment, and bread, and blood, and milk. For the Lord is all things for the enjoyment of us who have believed in him. Nor let it appear strange to any one, when we say, that milk *allegorically* describes the blood of the Lord. For does not wine *allegorize* it?"—*Pædagogus*, book i., c. 6, p. 105."

"Scripture has called wine a *mystical symbol* of the holy blood."—*Pædagogus*, book ii., c. 2, p. 156. (Edit. as above.)

"Faith is the food which is changed into a foundation by catechetical exercises, which, when it becomes more solid by hearing, resembles food in the soul thus converted into a body. Such food our Lord also elsewhere set forth in the Gospel of John by *symbols*, saying, 'Eat my flesh, and drink my blood.'—*Pædagogus*, c. 6, lib. 1, p. 100. (Edit. as above.)

ORIGEN, A. D. 230.

"The meat which is sanctified by the word of God and prayer, as respects its material part, goes in the stomach . . . but as regards the prayer, which is added to it, according to the proportion of faith, it profits, enlightening the mind, which beholds that which is profitable. Neither is it the matter of the bread, but the words spoken over it, which profit him that doth eat, not unworthily. And these things I speak of the *typical* and *symbolical* body."—*Comm. on Matt.* (Rouen, 1668.)

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"If ye are the children of the Church; if ye are well embued with the mysteries of the Gospel; and if the Word made flesh dwelleth in you, acknowledge what I say, because it is of the Lord, lest, not knowing it, you may not be known by him. Acknowledge that some things written in the holy books are *figures*, and therefore examine and understand the things which are said, as spiritual men; for if you receive them as carnal men, they injure you . . . There is in the New Testament a letter which killeth him who does not understand, spiritually, the things which are said. For if you take this *according to the letter*, 'Except ye eat my flesh and drink my blood,' *this letter killeth.*"—*Hom. 7, on the 10th chap. of Leviticus. (Latin Edition: Basil, 1571.)*

"But if, as these affirm, he had neither flesh nor blood, of what flesh, and of what body, and of what blood are the bread and cup, which he delivered, the *images*? By these *symbols* he commended his memory to his disciples."—*The third Dialogue against the Marcionites. (Edit. as above.)*

CYPRIAN, A. D. 250.

"For, since Christ carried us all, and since he bore our sins, we see that the people is understood by the water, and that the blood of Christ is *shewn by the wine.*"—*Cyprian to his brother, Coscilius, letter 63, p. 153.*

EUSEBIUS, BISHOP OF CÆSAREA, A. D. 330.

On the 6th Chapter of John.

"Do not think that I speak of that flesh wherewith I am compassed, as if you must eat of that, *nor imagine* that I command you to drink my sensible and bodily blood. But understand well, that the words which I have spoken unto you *are spirit and life.* So that those very words and *speeches* of his are his *flesh and blood*, whereof he who is a partaker, being always therewith nourished as it were with heavenly bread, shall be a partaker of heavenly life."—(*Third book of Ecclesiastical Theology against Marcellus of Ancyra. From a manuscript in the public library of Oxford, and in the private libraries of the learned Richard Montague and Patrick Junius.*)—*Quoted by Usher.*

ATHANASIUS, A. D. 340.

"I saw an example of this in the Gospel of John, where, treating concerning the eating of his body, and seeing many offended thereby, he said, 'Does this offend you, what if ye shall see the Son of Man ascend where he was before? It is the *Spirit* that *quickeneth*, the flesh profiteth nothing: The words which I speak unto you, they are spirit and life.' He spake both of the spirit and the flesh, and made a distinction *between his Spirit and flesh*, that not only belief in what was visible to their eyes, but also in his invisible nature, they might learn, that the things which he said were *not carnal*, but spiritual: for, for how many would *his body* have sufficed for meat, that it should become the nourishment of the whole world? For this reason, therefore, he mentions the Son of Man's ascension into heaven, that he might *draw them* from the corporeal sense, and that they might understand, that *the flesh he spoke of* was heavenly nourishment, and *spiritual food*, given

to them *from above*. 'For the words that I speak unto you, they are spirit and life.' As if he had said, 'This, my body which is shewn to you, and is given for the world, shall be given as food, so as to be imparted *spiritually* within each, and to become to each a safeguard against the resurrection of eternal life.'—*Upon that passage of the Gospel, "Whoever shall say," &c.* (Paris, 1627.)

AMBROSE, A. D. 370.

"In eating and drinking the things which are offered for us, we *signify* the flesh and blood. You receive the *sacrament as a similitude*; it is the *figure* of the body and blood of the Lord. You drink the *likeness* of his precious blood."—*On the Sacraments*, book iv., c. 4. (Printed at Paris, 1690.)

CYRIL OF JERUSALEM, A. D. 370.

"For in the *type* of the bread is given to you the body, and in the *type* of the wine is given to you the blood, that you may be a partaker of the body and blood of Christ, and one body and one blood with him."—*Mystagogical Catechism*, 4, 1, p. 292. (Oxford, 1703.)

"For when they taste, they are not ordered to taste of the bread and wine, but of the *antitype* of the body and blood of Christ."—*Same*, 5, 17, p. 300.

JEROME, A. D. 390.

"He did not offer water, but wine, as a *type* of his blood."—(*Second Book against Jovinian*, vol. ii., p. 90. (Printed at Paris, 1602.))

"We read the Holy Scriptures. I believe that the Gospel is the body of Christ. I believe the Holy Scriptures to be his doctrine, and when he says, 'He who does not eat my flesh and drink my blood,' although this may be understood of the mystery, yet the word of the Scriptures, and the divine doctrine, is *MORE TRULY** the body of Christ and his blood. If at any time we go to the mystery, whoever is faithful, understands that if he falls into sin, he is in danger; so, if at any time we hear the word of God, and the word of God and the flesh of Christ, and his blood, be poured into our ears, and we are thinking of something else, how great is the danger we incur."—*Upon the 47th Psalm*, vol. vii., p. 420. (Printed at Paris, 1602.)

"He shall be guilty of the body and blood of the Lord; because he despised the *Sacrament* of so great a mystery."—*Commentary on the first Epistle to the Corinthians*, vol. viii., c. 10, p. 295.

CHRYSOSTOM, A. D. 400.

"As, therefore, with the Jews, so did he there establish the monument of his goodness in the mystery, by this means shutting up the mouths of heretics. For when they say, 'Where is it certain that Christ really existed,' as with other arguments, so do we shut their mouths with the mysteries. For if Jesus did not die, of what are the things which we perform the *symbols*?'—*Sermon on Matthew*. (Paris. Trin. Coll. Dub.)

* Had Jerome believed in Transubstantiation, he could not have thus expressed himself.

THEODORET.

On the Epistle to the Hebrews, c. x., p. 795.

ONLY ONE SACRIFICE.

"But, he having offered *one sacrifice* for our sins, for ever sits on the right hand of God, from henceforth expecting till his enemies be made his footstool. 'For by *one* offering he hath perfected for ever them that are sanctified.' There then was a multitude of priests and sacrifices, but there was no profit. But here there is one and the same Priest and Sacrifice, and he effected the forgiveness of sins, and needs no OTHER sacrifice."

GELASIUS I., ORDAINED BISHOP OF ROME, 422.

"Certainly the sacraments, which we receive of the body and blood of our Lord, are a divine thing, because by these we are made partakers of the divine nature; nevertheless, the *substance* or *nature* of the bread and wine ceases not to exist, and assuredly, the *image* and similitude of the body and blood of Christ, are celebrated in the performance of the mysteries."—*Gelasius, concerning the two natures of Christ, against Eutyches.*

Note, that the Romanists, as usual, desire to invalidate this document, by affecting to question whether Pope Gelasius really wrote it. The testimonies, however, in favour of its authenticity, are thus summed up by the learned Dupin, and are decisive:—

"First: it is found in MSS., joined with the letters of this pope. Secondly: St. Fulgentius, who is a witness beyond exception, cites it as Pope Gelasius's—(*Book concerning Five Questions in the Deacon Ferrandus's Works, c. 18.*)—and John II. uses the testimony of the Author as Gelasius's. Thirdly: Gennadins assures us, that this pope made a large treatise against Eutyches and Nestorius. Lastly: the style of this treatise demonstrates plainly that it is Pope Gelasius's."—*See Dupin's Ecclesiastical History: Fifth Century of Christianity. (Paris, London, or Dublin edition.)*

[*Augustine against Transubstantiation, omitted in its Proper Place, at page 53.*]

Exposition of the 3rd Psalm.

"When he was not ignorant of his thoughts, when he was present at the supper, in which he recommended and delivered to his disciples, THE FIGURE of his body and blood."—*Vol. iv. (Benedictine Edit.)*

In the following citation from Theodoret's Dialogues, it might appear as if *Orthodoxus* had been controverting with *Eranistes*, on the subject of Transubstantiation. To guard against such a misapprehension, is my motive for giving some explanation here.

In the course of the fifth century, sprang up the wicked heresy, which owed its birth to the fertile brain of that

heresiarch, Eutyches. Availing himself of the language, which, though with *abundant* explanation of its *real* meaning, had been employed in the ancient liturgies, and by the earliest fathers, this speculatist ingeniously contrived to make it the basis of the doctrine which he wished to introduce. The language in question he chose to interpret, as it had *never* been previously understood, in the sense of its teaching the doctrine of *physical* change in the consecrated elements. Whence, according to Theodoret, his argument, in favour of the heresy from himself denominated, ran in the manner following :—

“As the symbols of the Lord's body and blood are one thing, **BEFORE** the consecration by the priest; but **AFTER** their consecration, are physically changed, and become quite another thing; so the material body of the Lord, **AFTER** its assumption, was *physically* changed* into the divine substance.”

Thus ran the argument of Eutyches, as placed by Theodoret in the mouth of Eranistes, an imaginary Eutychian speaker, in one of his dialogues.

But, by way of exhibiting orthodoxy, as orthodoxy stood in the fifth century, Theodoret brings forward an opponent, whom he characteristically denominates “Orthodoxus,” that is to say, *Himself*:—

“You are caught (says Orthodoxus) in the net which you yourself have woven. For the *mystical symbols, after consecration, pass not out of their own nature*, inasmuch as they *still remain in their original substances and form and appearance*; and they *may be seen and touched*, just as they were *before* consecration. But they are understood to be what they become: and they are venerated, as being those things which they are believed to be. Compare, therefore, the *Image* with the *Archetype*, and you will perceive the resemblance; for the *Type* must needs be similar to the *Truth*.”—*Dialogues of Theodoret: Works*, vol. iv., p. p. 84 and 85. (Paris, 1642.)

Here, then, have we the orthodox faith of the (true) Catholic Church propounded in the fifth century. But there is one more dialogue of Theodoret, of vast importance in connection with this controversy: for in it we have a *moral*, as contradistinguished from a *physical* [Popish] change.

“Jacob, (says Orthodoxus,) called the blood of the Saviour the blood of the grape.† For if the Lord be denominated a *vine*, and if the *fruit* of the vine be called wine, and if from the side of the Lord fountains of blood and water, circulating through the rest of his body,

* This was the heresy of Eutyches.

† See Genesis, Chap. xlix., verses 10, 11, 12, compared with Mark xxvi. verse 28.

passed to the lower parts; well and seasonably did the patriarch say, 'He washed his garments in wine, and his clothes in the blood of grapes.' So we then call the mystic fruit of the vine, after its consecration, the blood of the grape.—Our Saviour, indeed, changed the names: for, to his *body* he gave the name of the *symbol*, while to the *symbol* he gave the *name* of his blood, and, having called himself a vine, he then consistently applied the *appellation* of his blood to the *symbol*.—But the scope of such language is perfectly familiar to those who have been *initiated* [not catechumens] into the mysteries. For our Lord required, that they who partake of the divine mysteries should not regard the nature of the things which they see, but in the *change of names*, they should believe that change which is brought by *grace*. Inasmuch as he, who called his own natural body *wheat* and *bread*, and who further bestowed upon himself the appellation of a vine; he also honoured the visible symbols with the name of his body and blood; *not changing their nature, but adding grace to nature.*"*—*Dialogue 1, vol. iv., p. p. 17, 18. (Edit. as above.)*

For the second of the above remarkable extracts, I am indebted to the learned and venerable George Stanley Faber, and, indeed, so also, for nearly the whole of the original matter, which throws so much light on the dialogues—for I have used even his words, as may be seen, on reference to his reply to the Popish Bishop of Airc, M. Trévern. *Chap. iii., pages 139, 140, 141, 142. [London, 1826.]*

[*The following should have been inserted after the Decrees of Constance and Trent, at page 48.*]

Did my space allow it, I could here cite largely from the Fathers, Doctors, &c., of the Church: such as Augustine, Chrysostom, Cyprian, Pope, or Bishop Gelasius, Thomas Aquinas, Hugo St. Victor, Cassander, Alphonso de Castro, &c. &c. But, a person of no mean importance, or authority, graciously—albeit, though unintentionally—steps in to render me essential service: and he no less a *substitute* than Dr. Delahogue, of the Sorbone, Paris, and subsequently, Professor of Dogmatic Theology, in the Royal College of St. Patrick, Maynooth.

Dr. Delahogue's Treatise on the Eucharist, page 214, art. 2.

[Which Treatise is now before me, with Marginal Notes by some candidate for the Priesthood.]

"*Whether it is necessary to receive the Eucharist in both kinds?*"

"Secondly: It appears, that from the *very* days of the Apostles until the *Twelfth* Century the custom prevailed, that the Eucharist should be

* Reader—Does Theodoret appear to you as a believer in Transubstantiation?

received by the laity in *both kinds* as is observed in the Greek Church at the present day. But, from the *Twelfth Century*, the custom of distributing the Eucharist to the faithful in one kind only, was *gradually* confirmed, no one opposing it."* — *Second Edit. Printed by Hugh Fitzpatrick, 1816.*

Now, reader, I present you with a "Chapter of Accidents," *alias*, "DEFECTS, occurring in the Celebration of Mass."

COUNCIL OF TRENT—SESSION VII.

CANON XI.—"If any one shall say that the *intention* of doing at least what the Church does, is not required in *Ministers*, whilst they *make* and *administer* the Sacrament—LET HIM BE ACCURSED."

Here, the *validity* of the Sacrament depends on the *intention* of the priest. The priest may be a mocker, a hypocrite, an infidel; then, of course, there is *no* transubstantiation. But suppose the priest to be an honest man, and to have intention, then a doubt arises as to the validity of the priest's *ordination*; for if the bishop who ordained him was in heart an infidel, and destitute of the Church's intention, then was the priest *not* ordained. And this doubt does not stop with the priest immediately consecrating, or with the bishop who ordained him, but *runs back along the whole line of succession*—becomes *deeper* and *broadier* by the accession of every new name on the sacerdotal line—and at last overwhelms the doubting Romanist in a shoreless, bottomless sea of uncertainty!! Is the Romanist certain that no priests are infidels? He ought to be certain of the reverse. History has no darker page than that which is occupied with the record of their infidelity and immorality. Roman Catholic historians themselves are witnesses of this fact. Roman Catholic priests avowed their infidelity, and gloried in it at the French Revolution. But, still further, the *production* of the change may be *prevented* by certain "defects" in the elements themselves, &c. &c.

The Roman Missal, [Mass Book] which the Priest uses, contains certain directions, or Rubrical Instructions for the celebrating minister. The following extracts, on the several mishaps, or "Defects," will be read with mingled feelings of disgust, pain, and pity:—

I.—Of Defects occurring in the Celebration of Mass.

"The Priest about to celebrate Mass, must take the utmost care, that there be no defect in any of the things that are requisite for the

* This is not the fact. See decree of the Council of Constance in 1414, at page 47.

making of the Sacrament of the Eucharist. Now, a defect may occur on the part of the *matter* to be consecrated, on that of the *form* to be applied, and on that of the *minister* celebrating. If there is a *defect* in any of these, namely, the *due matter*, the *form with intention*, and the *sacerdotal order of the celebrant*—IT NULLIFIES THE SACRAMENT.*

II.—Of Defects in the Matter.

"There is defect in the matter, if *any* of those things be wanting which are *requisite* to the same. For it is requisite that the bread be *wheaten*, and the *wine* of the *pure grape*; and that this matter be, in order to be consecrated, before the priest (*i. e.* in his eye), in the act of consecrating."*

III.—Of Defects in the Bread.

"If the bread be not *wheaten*, or if *wheaten*, yet if it be *mixed* with any other sort of grain in such quantity that it no longer remains *wheaten* bread; or if it be in any other respect corrupted—THERE IS NO SACRAMENT."

"If it be made with *rose-water*, or any other distilled water—it is DOUBTFUL WHETHER THERE IS A SACRAMENT."

"If it (the bread), has *begun to corrupt*, but is not corrupt; also if it be not *unleavened*, according to the custom of the Latin Church—the *sacrament is made*, but the CELEBRANT SINS GRIEVOUSLY."

"If the *host* after consecration *disappear*, either by any accident, as by the *wind*, or a *miracle*, or being taken and carried off by any *animal*; and if it cannot be recovered, then he shall consecrate another, beginning at the words, 'who the day before he suffered,' having first made the oblation of it."

IV.—Of Defects in the Wine.

"If the Wine has become *quite sour*, is quite *putrid*, or has been pressed from *sour* or *unripe grapes*, or have so much *water mixed* with it, that the wine is corrupted—THE SACRAMENT IS NULL."

"If the wine has begun to *sour*, or has become somewhat *sharp*, or is *fresh* from new grapes, or is not mixed with water, or *mixed with rose-water*, or other distilled water—the Sacrament is made, but the maker SINS GRIEVOUSLY."

"But if the celebrant, before the consecration of the chalice, notice that there was no water put to the wine, he shall put it in immediately, and utter the words of consecration. But if he discover this, after the consecration of the chalice, let him by no means add the water, BECAUSE IT IS NOT ESSENTIAL TO THE SACRAMENT."†

"If the matter that was to be set on (the altar) was not at all able to be had, by reason of the defect of the bread, or the wine; if this occurs after the consecration of the body, the mass must not be further proceeded with. If after the consecration of the body, or even of the wine, the defect of the one species be discovered, the other being already

* Should the Priest be thinking of or looking at anything else, there is no Mass—no Sacrifice!!

† Why then charge the Church of England with a grave omission in this matter?

consecrated; then if the former cannot be at all had, he shall proceed, and finish the mass; yet so that the words and signs pertaining to the deficient species be omitted; however, if it can be had by waiting some time, he must wait, *lest the sacrifice remain imperfect.*"

V.—*Defects in the Form.*

"Defects may occur in the form, if any of those things be wanting which are required to the *entireness* of the words in the consecration. Now the words of consecration, which are the form of the sacrament, are these: *For this is my body*: and, *For this is the chalice of my blood of the new and eternal Testament: the mystery of faith, which shall be shed for you and for many for the remission of sins.* Now, if any one should *diminish or change* anything of the form of consecration of the body and the blood, and by such change, the words should not signify the same thing; *he would not make the Sacrament.* But if he should add anything which did not change the signification; he would make the sacrament, it is true, but he would *sin most grievously.*"

VI.—*Of defects in the Minister.*

"Defects may occur on the part of the Minister, in respect of those things that are required in the same. Now these are: first of all, *intention*, and next *disposition of soul, disposition of body, disposition of vestments*, and *disposition in the ministration itself*, in respect to the things (i.e. the defects) that can occur in the same."

VII.—*Of Defect of Intention.*

"If any one does not intend to make (the Sacrament) but to do something *delusively*: Item, if any wafers remain forgotten on the altar, or any part of the wine, or any wafer *escape* his notice, when he *intends* to consecrate only those which he sees: Item, if one have before him *eleven* wafers, and intends to consecrate *only ten*, not determining what ten he intends; *in these cases he does not consecrate*, inasmuch as *intention is essential.* It is otherwise, if *thinking* that there are *ten*, but yet he means to consecrate *all* that he has before him, for then all will be consecrated; and therefore every priest *ought always* to have such *intention*, namely, that of consecrating all that he has placed before him for consecration."

"If from *wandering* of mind the intention is not *ACTUAL* in the very consecrating, but *virtual*,—as, when approaching to the altar, he *intends* to do what the church does, the sacrament is made; yet the priest ought to take care to have *actual* intention also."

VIII.—*Of Defects in disposition of Soul.*

"If any one celebrate, who is suspended, excommunicated, degraded, irregular, or otherwise canonically hindered, true he *makes* the sacrament, *but he sins most grievously*, as well in regard to the communion, which he takes unworthily, as because he executes the office of orders, which was interdicted him. If any one, having opportunity of a confessor, celebrates in mortal sin, *he sins grievously.*" *

"If any one in a case of necessity, not having a confessor within reach, celebrate, without contrition in mortal sin, he *sins grievously.*

* For instance, should he omit his Breviary, &c.

It is otherwise if he be contrite; he ought, however, to confess as soon as possible."

IX.—*Of defects in Disposition of Body.*

"If any one has broken his fast since midnight, even though by taking water only, or any drink or food, even by way of medicine, and in however small a quantity, he cannot communicate or celebrate. But if he has taken food or drink *before* midnight, even though he has not slept after it, nor digested it, he does not sin: but because of the perturbation of mind, which destroys devotion, he is advised to abstain for some time."

"If there have preceded a nocturnal pollution, that has been caused by (waking) thoughts going before, the which is mortal sin; or if it (the pollution) have arisen from surfeit, he must abstain from the communion, and from celebrating, unless it seem otherwise to the confessor. If there is a doubt whether there were mortal sin in the thoughts that went before, he is advised to abstain, excepting however a case of necessity. But if it is certain that there was not mortal sin in the thoughts, or that there were no such thoughts, but that the thing arose from a natural cause, or from the illusion of the devil, he can communicate, and celebrate, unless such perturbation of mind has been occasioned by that commotion of the body, that it seems fit that he should abstain."

X.—*Of the defects occurring in the ministration itself.*

"Defects also may occur in the ministration itself, if any of the things be wanting that are requisite to the same; as, for instance, if the celebration be made in a place not sacred or not appointed by the Bishop, or on an altar not consecrated, or not covered with three altar-cloths: if there be not present waxen lights; if it be not the due time of massing, which is commonly from dawn to mid-day; if the celebrant has not said at the least matins and lauds: if he omit any of the sacerdotal vestments: if the sacerdotal vestments and altar-cloths be not blest by a Bishop, or other having this power (granted him): if there be not present a clerk serving in the mass, or one serving who ought not to serve, as a woman: if there be not a suitable chalice, with paten—(a chalice) whose bowl ought to be of gold or silver, or tin, not of brass, or of glass: if the corporal be not clean, which ought to be of linen, not of silk, adorned in the centre, and must be blest by a Bishop, or other having this power, as has been aforesaid: if he celebrate with head covered, without a dispensation: if he have not the Missal before him, even though he should know by rote the Mass which he intends to celebrate."

"If while the priest is massing, the church be violated, (profaned,) before he comes to the canon, he shall break off the mass: if after the canon, he shall not break it off. If before the consecration there be dread of the incursion of enemies, or of an inundation, or the downfall of the place where he is massing, he shall break off; but if after the consecration, the priest can hasten the receiving of the sacrament, all other things being omitted."

"If any one, these cases (the preceding) being excepted, does not consume the entire sacramental elements, *he sins most grievously.*"

"If before consecration, a *fly*, or a *spider*, or any other thing, have fallen into the chalice, he shall throw the wine into a comely place, put other wine into the chalice, mix a little water therewith, offer it, and proceed with the mass; if *after* consecration a *fly* have fallen in, or anything of that sort, and a *nausea* be occasioned to the priest, he shall draw it out, and wash it with wine, and, when the mass is finished, burn it, and the *ashes* and *lotion* shall be thrown into the *sacrarium*. *But if he have not a nausea, nor fear any danger, he shall drink them (the ashes) and the lotion with the blood.*"

"If any thing poisonous have fallen into the chalice, or any thing that might provoke vomiting, the consecrated wine must be laid by in another chalice, and other wine with water set on a-fresh to be consecrated; and when the mass is ended, the blood that was laid by shall be kept in a linen cloth or tow, as long as until the species of wine shall have been quite dried up; and then the tow shall be burnt, and the ashes thrown into the *sacrarium*."

"If anything poisonous has touched the consecrated host, (*i. e.* the literal personal Christ) then he shall consecrate another host, and receive it in the way already mentioned: and the former shall be kept in a tabernacle in a place by itself, *until the species be corrupted** (be rotten); and when corrupted, they shall be thrown into the *sacrarium*."

"If in winter, the blood become congealed in the chalice, let the chalice be wrapped up in cloths made hot: if this should not avail let it be put in hot water, near the altar, until it melt,—provided the water does not enter the cup."

"If through negligence any of the blood of Christ have fallen on the ground, or on the boards, *let it be licked up with the tongue*, and let the spot be sufficiently scraped, and the scrapings burned, and the ashes laid up in the *sacrarium*."

"If on the altar-cloth, and the drop has penetrated to the second, and also to the third cloth, let the cloths in the places where the drop has fallen, be washed over the chalice, and the suds thrown into the *sacrarium*: but if on the corporal only, or the priest's vestments, it ought to be washed out in like manner. And the ablution thrown into the *sacrarium*: so also if on the foot-cloth or on the carpet."

"If the priest *vomit* the Eucharist, and the species appear entire, *le them be reverently swallowed again by him*, unless nausea be occasioned: for, in that case, the consecrated species may be cautiously separated (from the rest of the disgorgement), and laid up in some sacred place until they are corrupted; (rotten) and after that they may be thrown into the *sacrarium*."

"*Defects also may occur in the ministration itself, if the priest is ignorant of the rites and ceremonies that are to be observed therein: all which*" (rites and ceremonies) "*are copiously laid down in the preceding Rubrics.*"†

* The *body* of Christ CORRUPTED—for Papists must believe it to be the body—Reader, see Psalm xvi., 10., and Acts ii., 27 to 21.

† That is to say—Those general Rubrics preceding the article—DE DEFECTIBUS.

MIRACLES WROUGHT IN PROOF OF TRANSUBSTANTIATION.

The celebrated Cardinal Bellarmine—certainly the greatest champion that the Papacy can boast of—in his defence of Transubstantiation, relates several Miracles in proof of the truth of that dogma. Two of these Miracles will serve as a fair sample. The first of the two took place as follows:—

“Thomas Waldenses,* an eye-witness, relates the sixth miracle, Vol. 2, c. 63. He writes that a *certain heretical tailor* being publicly brought to judgment in the church of St. Paul’s in London, before the archbishop and the other prelates, declared, that a *spider* was more worthy of worship and veneration than the Eucharist: and immediately, from the lofty roof of the building, a *horrible spider hastened in a direct line to his mouth, and was only prevented from entering it by the hands of many persons present.*”—*Bellarmino on the Holy Eucharist, book iii., c. 8.*

The other Miracle was wrought by the celebrated St. Anthony, of Padua, who was in the frequent habit of *preaching* to fishes, large and small, yea, from the huge whale down to the tiny sprat. More of him hereafter. His festival is kept on the 13th June.

“Anthony being engaged in a dispute concerning the truth of the Lord’s body in the Eucharist, with a certain heretic in the neighbourhood of Toulouse, (for at this time the Albigenses, who were led astray by this as well as many other errors, vexed the Church,) the heretic demanded of Anthony, whom he knew to be endowed by God with the gift of miracles, a sign of this sort:—‘I have a horse,’ he said, ‘to whom for the space of three whole days I will give no food. When the third day is finished, do you come with the sacrament, and I will come with the horse, and will pour out before him some corn; if the horse, leaving the corn, goes and *venerates* the sacrament I will believe.’ It was done as he desired, and when the third day was finished, Anthony accompanied with a crowd of the faithful, and holding in his hand the venerable sacrament, addressed the horse:—‘In the virtue, and name of *thy Creator, whom I truly hold in my hands*, although unworthy of it, I command and enjoin you, oh animal, immediately to come with humility, and to revere him, that this heretical wickedness may hence learn, that every creature is subject to the Creator, whom the *Sacerdotal dignity* continually handles on the altar.’ Having uttered these words, the horse, *unmindful of the corn*, poured out before him, and his hunger, ran to the Saint, and *inclining* his head and *bending* his knees, he adored his Lord in the **BEST MANNER** he could, and **CONFUTED** the heretic.”

Before closing with Transubstantiation, the Sacrifice of the Mass, and Half-Communion, the following remarks are respectfully submitted:—

* That is, Thomas of Walden, now Saffron Walden, Essex.

In defence of Transubstantiation, modern Romanists quote, St. John, vi., verses 53, 54,—“Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life.” The Romanist asserts that these verses refer to the Eucharist, and teach his doctrine of Transubstantiation; but these verses, thus interpreted, would prove too much. First: The crucified thief never ate the Eucharist, yet he ate Christ’s body and drank his blood: for he had everlasting life in him. Judas the Apostate did eat the Eucharist, see Luke xxii. 21; yet he never ate Christ’s body, or drank his blood: for he had *not everlasting* life in him. Second: In this chapter everlasting life is said to result from *coming* to Christ, *seeing* Christ, *eating* and *drinking* Christ, and *believing* in Christ, therefore all these expressions—coming, seeing, eating, drinking—are figurative, illustrating the expression *believing*, which is not figurative: see verses 35, 40, 47, 54, 55. Third: The key of the whole chapter is given by Christ in verse 63—“It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are *spirit* and *life*.” Fourth: As faith is compared to eating and drinking, so God’s *words* are every where in Scripture compared to meat and drink: see 1st Peter, ii. 2—Heb. v. 12—1st Cor. iii. 2—Psalm cxix. 103—Jer. xv. 16—Matt. vi. 4—Amos viii. 11—Ezek. iii. 1—Rev. x. 10, &c. &c. Fifth: The Doctors of the Council of Trent allow that the Fathers interpreted variously the 6th of John, *Session 21, chapter 1*, although they themselves, and *all* Romanists, are pledged to interpret Scripture according to the *unanimous consent* of the Fathers.—See Pope Pius’ Creed, Article ii.

The words of Institution, by our Lord, are also quoted in defence of Transubstantiation, Matt. xxvi.—Luke xxii. Christ says, “This is my body;” and also “This is the chalice the New Testament, in my blood.” “Now, I understand this literally,” says the Romanist, “And thence argue that the bread was transubstantiated into Christ’s body.” “Do you understand it literally,” replies the Catholic Protestant, “Then the chalice was transubstantiated into a New Testament.” “Oh no,” exclaims the Romanist, “This is figurative.” “What, *figurative* and *literal* at the same time—all about the bread *literal*, all about the cup *figurative*? Who taught you these distinctions? who taught you to say black was white

and white black in the same instant; with the same breath to blow hot and cold, to *propose* your *literal* rule of interpretation, and then *abandon* it as soon as proposed? Truth is one and unchangeable, error various and versatile." Again, Christ calls the wine, wine after consecration: see Matt. xxvi. 29. Now He either calls it so *literally* or *figuratively*; if *literally*, then no Transubstantiation has taken place; if *figuratively*, then the Romanist is confuted who argues for a literal interpretation to the passage, and builds his doctrine on the literal interpretation. Again, when Christ said "this is my body," the change was produced either *before* or *after* the utterance of the words; "*after* the utterance," says the Romanist—but, the text says the *contrary*. For, Christ declared not what bread should be *after* the announcement of his words, but what it was even *then*, *when* he began the announcement—"this is my body"—not *let it be* my body—or *it shall be*—but *it is*. The words are *declarative*, not *effective*. But the Romanist, clinging to his favourite dogma, exclaims, "Ah! but after all, this is strong language—'this is my body.'" "Yes," contends the Protestant, "*strong*, but yet figurative—not stronger than Christ's language elsewhere, when bringing out the same mystery, namely, union with himself. He says, 'I am the door, I am the vine, I am the Shepherd,' &c.; all these expressions are *strong*, but *strong figures*." Lastly, we find similar expressions confessedly figurative every where in the Bible: see Gen. xvii. 10, 11—Exod. xii. 11—Gen. xli. 26—Ezek. v. 5—1st Cor. x. 4, 17—Gal. iv. 24—Rev. xvii. 18—Gal. iii. 27—Rom. xiii. 14. Amongst these we find the whole Church called a loaf of bread—Christ called^d dress—the Prophets' hair called a city—Christ called a rock, &c.; all these expressions are strong, and if interpreted according to the Romish interpretation, would prove strange Transubstantiations indeed. Interpreted according to the Roman Catholic rule, they prove *nonsense*; according to the Protestant rule, they bring out most strikingly the most important matters.

The Romanist, when driven from the 6th of John, and from the language of institution in the Gospels of Matthew and Luke, will fly to the 1st Epistle to the Corinthians, ch. xi., and endeavour to discover there some defence for his doctrine. He quotes with boldness the 29th verse, and contends for a literal interpretation of the expression, "not

discerning the Lord's body;" but the Protestant triumphantly replies, "If this be *literal*, then is the 25th verse *literal*, and we have the *Transubstantiation* of the *chalice* into a *New Testament*. Then, also, is the 27th verse *literal*, and we have a *literal* crucifixion of Christ over again; and that parallel expression in the 6th chapter of Hebrews, v. 6, may also be considered *literal*: 'Seeing they crucify to themselves the Son of God afresh, and put him to an open shame.'" A Romanist would smile at us if we argued for the *literal* meaning of these expressions; and yet we must thus argue, or else he must abandon his rule of *literal* interpretation, which brings along with it so many absurdities, and adopt the Protestant rule, which alone can bear us throughout every passage, and clear away before us every difficulty. On this portion of Scripture we may remark, that St. Paul three times calls the consecrated element *bread* after consecration. (See 1st Corinthians, xi., verses 26, 27, 28.) Let the Romanist's own rule of interpretation be applied here, and where shall he find his doctrine of *Transubstantiation*? Indeed, he must go elsewhere than to the Scripture to look for it. Some of the most eminent Doctors of the Romish Church themselves, amongst whom were Scotus Bisl, Cardinal Cajetan, and Cardinal Cameracensis, assert, that *Transubstantiation* is nowhere to be found in the Scriptures. (See *Bellarmino on the Eucharist*, book iii., c. 23.)

With respect to the second doctrine, viz. Host-Worship, we would say, we worship the Lord of Hosts, but not the Mass-Host. When the priest consecrates the host, he bows down before it, and holds it up to the people, and they bow before it. Did Christ at the last Supper bow down before the bread and wine; or did he hold the elements up to the disciples, that *they* might bow down and worship before them? No such thing. The Romanists introduce what Christ omitted, whilst they omit what Christ introduced.

The third point: The taking away the cup from the Laity is in itself so flagrant, and in its introduction into the Romish Church so *modern*—as the reader will have seen, from the decree of the Council of Constance, in the 15th century, that we need not waste time in arguing against it; it is enough to say, that Christ's language *commends* the cup of his love to *all*—"Drink ye *all* of it." Dangerous, then, must

be the condition of that Church which withholds the "Cup of Salvation" from *any one*. May we not see here a reason for the priest's *whispering* the words of consecration (in the Canon of the Mass) over the cup?—for, every time he utters them, he *condemns* himself!

Lastly: Who will believe that the Mass is a propitiatory sacrifice for the sins of the living and the dead, when the Apostle tells us, that "by *one* offering he" (Christ) "hath perfected for ever them that are sanctified;" Heb. x. 14.—that "this man, after he had offered *one* sacrifice for sins, for ever sat down on the right hand of God." Heb. x., 10, 12. See also chap. vii., 27; chap. ix., 26, 28.

The Mass cannot be a propitiatory sacrifice, for there is *no* propitiation where no blood is shed; see Heb. ix., 22: "Without shedding of blood there is no remission." But Romanists call their Mass a *bloodless* sacrifice; then let them acknowledge the truth, that it is *not propitiatory*. Will Romanists contend that the Mass is a *different* sacrifice from Christ's? No! for other sacrifice than Christ's will not be accepted. Is the Mass a repetition of Christ's sacrifice? No! for it was *not* to be repeated. Is it a continuance of Christ's sacrifice? No! for an *unbloody* sacrifice is *no* continuance of a *bloody* one. Again, the offering of the Mass is without the veil on earth, but the continuance of Christ's priestly work is within the veil, even in the heavenly sanctuary. As the High priest went with the blood of the slain victim into the Holy of Holies to finish his work, so Christ, our High priest, is gone into heaven with his blood to *continue and finish* his work in his own person, and does not continue it upon earth in the persons of Mass functionaries. Romanists urge for their Mass-sacrifice the fact recorded of Melchisedec, Genesis xiv. 18, who met Abraham and blessed him: "Melchisedec, the king of Salem, *brought forth* bread and wine: and he was the priest of the Most High God. And he blessed him and said," &c. The Romanist would contend here that, Melchisedec was a Mass Priest, because he *brought forth* bread and wine; but is it said that he *offered* bread and wine? No; then the Romanist must go elsewhere for an argument to recommend his breaden sacrifice. Mark, Reader, Melchisedec is here described by *two* titles, as King and Priest; and also by *two* works, as *bringing forth* bread and wine, and

blessing Abraham. Now the *two works* correspond with the *two titles*, but which of them belongs to Melchisedec as Priest? not the bringing forth of the bread and wine, but the *blessing* of Abraham. See Heb. vii. 6. From the 5th to the end of the 7th chapter of Hebrews, Melchisedec's priesthood is discussed by St. Paul, and there is not a word about the bread and wine, but there is mention made of his *blessing* Abraham; therefore the *latter*, not the former, was his priestly work.

A weak attempt is made, by Romish writers, to force their Mass-offering out of Malachi i. 11: "For from the rising of the sun even to the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering." The terms *incense*, and *pure offering*, in this passage, do not necessarily mean the Mass, for these names are applied to the prayers and praises of believers, and also to believers themselves. See Ps. iv. 5.; Ps. l. 14.; Ps. li. 19.; Rom. xii. 1.; Phil. ii. 17.; Heb. xiii. 15. Thus have we briefly set forth this doctrine of the Mass. Protestants, beware of it; pray that Romanists may flee from it; it is an insult to God, the Father, mocking his justice, with an unbloody sacrifice, offending his majesty, by the paltry offering of a piece of paste, or host. It dares to contradict the Holy Ghost, who has declared *one* offering *once* made to be sufficient; it robs the Son of God of his glory, and would share the triumphs of his cross with a wafer, that a mouse might swallow: it introduces the most contemptible idolatry that ever existed, and obtrudes upon men the grossest imposition ever practised; it is the very centre of the mystery of iniquity. The *incarnation* of Christ is God's mysterious truth; this *impanation* is the Evil One's mysterious lie. The Mass furnishes to Satan the loudest boast; covers human reason with the heaviest shame; gathers the darkest cloud over the Word of God; and insults the Triune Jehovah with the basest and boldest abomination!!

It will be recollected, that it is said and "decreed," that, *after* the words of consecration are uttered by the Priest, the Host, or wafer, then becomes a true man, and the God, who fills immensity. These words of the Priest, are thus made, as it were, more effective than that *fiat* which spake a world out of chaos. Creation sprang into existence at the bidding of God—

a few minute particles of that creation, at the bidding of the Mass functionary, springs 'from comparative nothingness, to perfect manhood! nay, higher still, up to Almighty God Himself: God made a world with his word, the Popish Priest, by his word, makes a God*!!

The miracles of our Saviour, especially the changing water into wine, and that of feeding the vast multitude with a few loaves and fishes, are vouched by some Popish writers as analogous to the miracle of transubstantiation; but all this in vain. Christ's miracles were appeals *to* the senses, the Popish miracle of transubstantiation appeals *from* the senses. The miracles of the Scriptures are believed, just because all the senses could not be deceived; no miracle can be admitted in the Mass, until we admit, that all the senses may be deceived. The Romanists must never be allowed to parallel their Mass-miracle with any other; it is perfectly unique; no work since the creation of the world, has ever been transacted like it in the Heavens above, or in the Earth beneath, or in the Waters under the Earth.

THE POPISH PRIEST'S GODS.

[ON THE SACRAMENT OF ORDERS.]

Catechism of the Council of Trent. (Printed at Lyons, 1676.)

"For seeing the Bishops and Priests are, as it were, the Interpreters and Ambassadors of God, who in God's name teach men the Divine law, and the rules of life, and PERSONATE GOD HIMSELF on the earth: it is evident, therefore, that their function is such, as a greater cannot be conceived. Wherefore they are worthily called not only *Angels*, but *Gods* also, because they hold the POWER and the NAME of the IMMORTAL† God among us."

THE SAINT WORSHIP OF THE ROMISH SCHISM.

It has been justly said, by one who felt what he did say, that,—“Nothing is more common with Popish theologians than that of endeavouring to divert attention from the main point in debate, when the arguments of Protestants are to be combated. For instance, in the invocation of Saints, they seek to introduce *other* subjects in connexion with the public

* This strong language is fully justified by the Catechism of the Council of Trent. See even *Dr. Donovan's FAITHLESS* translation, pages 221 and 226, (Where bones and sinews are omitted.)

† Here again, the ingenuous (?) Maynooth translator, Dr. Donovan, records his “faithfulness”—for, he positively *omits* the words—‘Name’ and ‘Immortal,’ &c. whilst they were, as I suppose, before him in the Original as they are now before me:—*quod Dei immortalis vim, et nomen, apud nos teneant, appellantur.* Page 270.

and private practice of their Church. They either charge their opponents with being irreverent towards the Saints, or they attempt to evade or explain away her idolatrous propensities."

THE LAWFULNESS OF SAINT WORSHIP, AS LAID DOWN BY THE COUNCIL OF TRENT.

LESSON XXV.—"The holy Council commands all Bishops and others, who have the care and charge of teaching, that according to the practice of the Catholic and Apostolic Church, received from the first beginning of the Christian religion, the consent of venerable Fathers, and the decrees of holy Councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images; teaching them, that the saints, who reign together with Christ, offer their prayers to God for men; and that it is a good and a useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance; because of the benefits bestowed by God, through his Son Jesus Christ, our Lord, who is our only Redeemer and Saviour; and that those are men of *impious sentiments*, who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who affirm that they do not pray for men, or that to beseech them to pray for us is idolatry; or that it is contrary to the word of God, and opposed to the honour of Jesus Christ, the one mediator between God and man; or that it is foolish to supplicate *verbally or mentally*, those who reign in heaven!"

The Catechism of the Council of Trent teaches thus:--

"In the exposition of this precept," (Invocation of Saints, &c.) "the faithful are also accurately taught, that the veneration, and invocation of Angels and Saints,* who enjoy the glory of heaven, and the honour which the Catholic Church has always paid even to the bodies and ashes of saints, are not forbidden by this commandment." (*Catechism of Trent*, p. 354. Dublin, 1829.)

The Commandment referred to, is *the second*, but placed as *first* by the modern Romish Church.

Again, continues this Catechism:

"Their intercession we therefore invoke, because they always see the face of God, and are constituted by him the living advocates of our salvation. . . . From these attestations, we are justified in concluding, that to honour the saints '*who sleep in the Lord*,' to invoke their intercession, and to venerate their sacred relics and ashes, far from diminishing, tends considerably to increase the glory of God, in proportion as the christian's hope is thus animated and gratified, and he himself excited to the imitation of their virtues." (*Same*, p. 355.)

* Here, again, the *veracious* (?) Maynooth Translator, Dr. Donovan, omits an awkward piece of Latin, viz.—"*ac Beatarum animarum*:" thus Englished, "AND BLESSED SOULS." Does not this addition greatly augment *invocatory* resources?

Now, Reader, observe, that here we are told, that those "who sleep," or "have died in the Lord," are to be invoked to intercede for *us*, whilst, strange enough it be, upon referring farther back, in this Tridentine Catechism, we have somewhat more than a gentle hint, that those who have so "died in the Lord," stand rather in *need*, not only of *our* praying for *them*, but also requiring the *efficaciousness* of the sacrifice of the Mass. But here you have it, as it stands in the Catechism :--

"The Pastor will also teach, that such is the efficacy of this sacrifice, [the Mass,] that its benefits extend not only to the celebrant and communicant, but also to all the faithful, whether living, or *numbered* amongst those who have 'died in the Lord,' but whose sins have not yet been *fully expiated*. According to apostolic tradition," [why not Scripture?] "the most authentic, it is not less available for *them*, than when offered in atonement for sins, in alleviation of the punishments, the satisfactions, the calamities, or necessities of the living." (See page 250.)

Here, then, would common sense step in and say, "Surely those, who are *themselves* detained in purgatory, until they have *fully expiated*, are not in that *solvent* condition, so as to be able to assist their *living suppliants* by their "suffrages!"

For the Declaration, in the Creed of Pope Pius IV. see Article viii.

The following *Questions* and *Answers* occur in Dr. Doyle's Catechism :

Question: "Is it lawful to honour the Angels and Saints?"

Answer: "It is with *Dulia*, an inferior honour proportioned to their excellency, which they have from God; it is God ~~we~~ we honour in them."

Question: "How prove you that?"

Answer: "First, out of Joshua v., 14, 15.; where Joshua did it, &c. Secondly: Apocalypse (Revelations), ch. xxii., 8; where John did it, though the angel had once before willed him not to do it in regard of his apostolical dignity."

With respect to the first "proof," I would say, that the person whom Joshua worshipped was not a mere angel, but the God of Israel himself, who had appeared to Moses in the burning bush; see *Exodus* iii. 5, 6, compared with *Joshua* v. 13, 14, 15. And, as to the second "Scriptural illustration," the plain inference to be drawn from Dr. Doyle's "proof," would be this: the apostle John might *not* worship an angel, just because *he* was an apostle, whilst, albeit, either Pius IX. or Dr. Wiseman, may, at any leisure moment, do so with impunity, presuming, that in *either case*, there would be a *total*

exemption from the charge of "apostolical dignity!" That an open door to the exercise of Saint-worship, for all who are not apostles, is here indicated, is too palpable to call for more than a passing observation.

MARIAN WORSHIP.

Extracts from the Roman Breviary.

THE SEPTEMBER FESTIVALS.

The Sunday within the Octave of the Nativity of the blessed Virgin Mary.

(Sermon of the Abbot St. Bernard.)

LESSON IV.—"She (the Virgin) is, therefore, that noble star sprung from Jacob, whose ray illuminates the whole world; whose splendour both shines in the heavens and penetrates hell, pervading the earth, and warming our minds rather than our bodies."

LESSON V.—"O, thou, whosoever thou art, who understandest that thou dost rather fluctuate in the stream of this life, amidst storms and tempests, than walk over the earth, turn not thine eyes away from the splendour of this star, if thou desirest not to be overwhelmed with storms. If the winds of temptation rise against thee, if you run upon the rocks of tribulation, look to this star—*call upon Mary*. If you are cast upon the waves of pride, ambition, detraction, or emulation, look to this star—*call upon Mary*. If anger, or avarice, or the enticements of the flesh strike against the vessel of the mind—*look to Mary*. If troubled by the immensity of your crimes, confounded by the pollution of your conscience, and terrified with the horrors of the judgment, you begin to be absorbed in the gulf of sorrow, or in the abyss of despair—*think of Mary*."

On the 8th of September.

LESSON VI.—"In dangers, in straits, in uncertainty—*think of Mary—invoke Mary*. Let her not recede from thy mouth, let her not depart from thine heart."—*From the Roman Breviary. (Printed at Antwerp, 1823.)*

On the 9th of September.

LESSON VI.—"Let that be pardonable through thee, which we prefer through thee; let that be obtainable which we intreat with a faithful mind. Receive what we offer, give us back what we ask, excuse what we fear; BECAUSE THOU ART THE SOLE HOPE OF SINNERS. By thee we hope for the pardon of our sins; and in thee, O Most Blessed, is the expectation of our rewards."—*Roman Breviary. (Printed at Antwerp, 1823.)*

(Sermon of the Abbot St. Bernard, on the twelve stars.)

"For there is need of a Mediator to the Mediator Christ, nor can any other be more sufficient for us than Mary. Too cruel was the mediatrix Eve, by whom the serpent infused the deadly poison even into her husband himself, but a faithful one is Mary, who has given to drink both to men and women the antidote salvation, for the former was the

minister of seduction, the *latter* is that of *propitiation*, the one suggested the *transgression*, the other has brought in *redemption*. Why may human frailty fear to come to Mary? She has in her nothing austere, nothing deterring; she is *all* sweetness, offering to all her milk and wool, (i.e. the one to feed, the other to clothe them). Peruse with care all through the series of Gospel history; and if haply you find in Mary anything chiding, anything harsh, anything in short that is a sign of the least anger; then suspect her for the future, and fear to come to her."

LESSON V.—"But if, on the other hand, as is truly the case, you rather find all things that pertain to her, to be full of goodness and grace, full of gentleness and mercy, then give thanks to Him who in most benign pity, has provided for us such a *mediatrix*, in whom there is nothing that can be suspected, in short, *she is all things to all men*; and she has in her most plentiful charity, made herself *debtor* both to the *wise* and to the *unwise*. She opens to all her bosom of mercy, that all may *receive of her fulness*: the *captive* redemption, the *sick* healing, the *sorrowful* consolation, the *sinner* pardon, the *righteous* grace, the *angel* joy. She does not canvass past deservings, but affords herself exorable to all, most merciful to all, in short, pities with a certain overflowing of tenderness the necessities of all. She it was, that was of old the woman promised of God, that was to bruise, with the *foot of her might*, the *head of the old serpent*: he plotted, enambushed by his many subtleties, but in vain. For she alone has bruised all heretical pravity: The plotters are bruised, the supplanters are trampled under foot, the detractors are confuted, and all generations call her blessed. Now if by the word *moon* the Church seems to be understood, you have a *mediatrix* evidently expressed: 'A woman,' says he, 'clothed with the sun, and the moon under her feet.' Let us embrace the foot-prints of Mary, and with most devout supplication lie prostrate at her blessed feet."

On the Nativity of the Blessed Virgin Mary.

(*A Homily of the Abbot St. Bernard.*)

"Behold, O man, the counsel of God, acknowledge the counsel of wisdom, and the counsel of piety. Being about to bedew the barn floor with heavenly dew, he first poured it into the whole fleece. Being about to redeem the human race, he introduced the whole price into Mary: Observe, therefore, more intently, with how great a feeling of devotion he desired that she should be honoured by us, who placed the fulness of *all good* in Mary; so that if there is *any* hope in us, *any* grace, *any* salvation, we should know that it rebounded to us *from her*, who ascended abounding with joys. Let us venerate this Mary with all our *inmost* hearts, and with all the affection of our breasts, and with our vows, because this is His will, who wished us to HAVE EVERY THING BY MARY; THIS, I SAY, IS HIS WILL, BUT FOR OUR SAKES."

The Office of the Seven Woes of the blessed Virgin Mary.

(*The Roman Breviary, Printed at Antwerp, 1828.*)

The Spring Quarter, p. 496.

"A sword," (says Simeon to Mary,) "shall pierce through thine own soul."

A PRAYER.

"O God, in whose passion, according to the prophecy of Simeon, the sword of grief passed through the most sweet soul of the glorious Virgin Mother, Mary: grant, being propitious, that we, who by our veneration commemorate her being thus transfixed, and her passion, may happily obtain the effect of thy passion, by the intercession of the glorious *merits* and prayers of all the saints who stood faithfully near the cross. Who livest," &c.

HYMN, P. 501.

"O, Virgin, most renowned of Virgins,
Be not cruel to me,
Cause me to weep with thee.
Make me bear the death of Christ,
Make me a partaker of his passion,
Cause me to commemorate his stripes.
Make me to be wounded with the stripes,
Make me to be inebriated with the cross
And blood of thy Son,
In order that I may not be burnt with flames.
May I be defended by thee, O Virgin,
In the day of judgment.
O, Christ, when it is appointed to me to depart hence,
Grant to me to attain the palm of victory, THROUGH THY MOTHER.
When the body shall die,
Cause a paradise of glory
To be given to my soul. Amen."

On the Nativity of the blessed Virgin Mary.

(A Homily of the Abbot St. Bernard.)

LESSON VIII.—"Providing in all things, moreover, and through all things, for the wretched, she *consoles* our fear, she *excites* our faith, she *strengthens* our hope, she *drives* away our distrust, she *raises* up our pusillanimity. You feared to approach the Father; terrified at hearing him only, you fled among the trees; he has given Jesus to you as a mediator. What cannot such a Son obtain from such a Father? He will be heard for his own sake, for the Father loves the Son. But perhaps, you fear also in him the divine majesty, because, though he was made man, he was still God. Do you desire to have an advocate with Him? Have recourse to Mary. There is truly a *pure humanity in Mary*, not only pure from all contamination, but pure by the peculiarity of its nature. *I do not hesitate* to say, that she always will be heard for *her own sake*. For the Son will hear the Mother, and the Father will hear the Son."

THE AUGUST FESTIVALS, P. 590.

On the Assumption of the Blessed Mary.

(Sermon of the Abbot St. Bernard.)

LESSON V.—"But who is equal to imagining how glorious on this day the Queen of Heaven went forth; and with what sentiments of

devotion, the whole multitude of the heavenly legions went to meet her: with what songs she was *conducted to the throne of glory*; with how placid a countenance, with how serene a face, with what *divine embraces* she was received by the Son, and *exalted above every creature*, with that honour of which so great a mother was worthy—with that glory which became so great a Son?"

The Lesser Office of the Blessed Mary, cxlvi.

"Mary, mother of grace,
Sweet parent of mercy,
Protect us from the enemy,
And receive us at the hour of death."

"We fly under thy protection, O holy Mother of God: despise not our supplications in our necessities, but ever *liberate us from all dangers*, O glorious and blessed Virgin."

THE WINTER PORTION.

The Office of the Blessed Mary, on Sundays.

ABSOLUTION.

"May the Lord conduct us to the kingdom of heaven by the prayers and *merits* of the blessed ever Virgin Mary, and of all the Saints."

THE SEPTEMBER FESTIVALS.

(Sermon of St. John of Chrysostom.)

12th of September.

"Do you wish to know how much this Virgin excels the heavenly powers? They assist with fear and trembling, veiling their faces: she offers to him, who was born of her, *the human race*. *Through her, also, we obtain the pardon of our sins*. Hail, therefore, O Mother of heaven, damsel, virgin, throne, ornament of the Church, its glory and strength! perseveringly pray to thy Son Jesus Christ and our Lord for us: that *through thee* we may be able to find mercy in the day of judgment, and to obtain those good things which are laid up for those who love God, by the grace and goodness of our Lord Jesus Christ," &c.

THE AUTUMNAL PORTION.

(Sermon of St. Cyril, Bishop of Alexandria.)

15th of September, p. 341.

HOMILY AGAINST NESTORIUS.

LESSON IV.—"I behold a joyful assembly of all the saints, who have assembled with willing minds, called together by the Holy and ever Virgin Mother of God. Praise and Glory be to thee, O Holy Trinity, who hast called us all to this celebration. Praise, also, be to thee, O holy Mother of God: for thou art the *precious pearl of the habitable world*; thou art the inextinguishable lamp, the crown of virginity, the

sceptre of the orthodox faith, the indissoluble temple, who didst contain him who can nowhere be contained; a mother and a virgin, through whom he was called blessed in the holy Gospels, who came in the name of the Lord."

LESSON V.—"THROUGH THEE, THE TRINITY IS SANCTIFIED.* Through thee the precious cross is celebrated and adored in the whole habitable world. Through thee heaven exults, angels and archangels rejoice, devils are put to flight, and man himself is recalled to heaven. Through thee every creature, who is retained in idolatrous error, is converted to the acknowledgment of the truth, and faithful men have come to a holy baptism, and churches have been built in the whole world."

(Sermon of St. John of Chrysostom.)

LESSON VI.—"Through thy aid nations come to repentance. Why need we say more? Through thee, the only-begotten Son of God, that true light, shone upon those who were sitting in darkness and the shadow of death. *Through thee, prophets have foretold.*† Through thee, the Apostles have preached to the nations. Who can unfold the renown of thy praises, O Mary, mother and virgin! Let us celebrate her, O most beloved brethren, adoring her Son, the immaculate spouse of the Church; to whom be honour and glory, for ever and ever. Amen."

The Office of Blessed Mary for the Sabbath. In the Month of October.

The Sermon of the Abbot St. Bernard.

"Let us embrace the footsteps of Mary, my brethren, and prostrate ourselves at her blessed feet with the most devout supplication. Let us hold her and not let her go until she has blessed us, for she is powerful. *For she is the fleece between the dew and the floor—the woman between the sun and the moon: Mary, established between Christ and the Church.*"

LITANY OF LORETTO.

*From "The Key of Paradise," by "Permission of the Superiors."
(Dublin, 1825.)*

ANTHEM.

"We fly to thy patronage, O holy Mother of God: despise not our prayers in our necessities, but DELIVER us from ALL dangers, O ever glorious and blessed Virgin!

"Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of heaven have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

* How fearful this blasphemy!!

† See 2 Peter i. 21.

Holy Mary,
 Holy Mother of God,
 Holy Virgin of Virgins,
 Mother of Christ,
 Mother of divine Grace,
 Most pure Mother,
 Most chaste Mother,
 Inviolable Mother,
 Undeified Mother,
 Amiable Mother,
 Admirable Mother,
 Mother of our Creator,
 Mother of our Saviour,
 Most prudent Virgin,
 Virgin to be venerated,
 Virgin to be praised,
 Powerful Virgin,
 Clement Virgin,
 Faithful Virgin,
 Mirror of Justice,
 Seat of wisdom,
 Cause of our Joy,

PRAY FOR US.

Spiritual Vessel,
 Honourable Vessel,
 Rare Vessel of Devotion,
 Mystical Rose,
 Tower of David,
 Tower of Ivory,
 Golden House,
 Ark of the Covenant,
 Gate of Heaven,
 Morning Star,
 Health of the Sick,
 Refuge of Sinners,
 Comfortress of the afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of Saints."

PRAY FOR US.

A recommendation to the blessed Virgin Mary.

"O, Holy Mary, I recommend myself, my soul and body, to thy blessed *trust*, and singular *custody*, and merciful protection, this day and daily; and at the *hour of my death*: and I recommend to thee *all my hope*, and comfort, and *all my distresses* and miseries, *my life* and the *end* thereof: that by thy most holy *intercession* and *merits*, all my works may be *directed* and *disposed* of, according to THINE and thy Son's will. Amen." (*From the same*, p. 155.)

Another Prayer to the Blessed Virgin Mary.

"O, Holy Mary, Mother of God and gracious Virgin, the *true* COMFORTRESS of *all afflicted persons* crying to thee by that great joy where-with thou wert comforted, when thou didst know our Lord Jesus was graciously risen from death the third day: be a *comfort* to my soul, and *vouchsafe* to *help* me with thine and God's only-begotten Son, in that last day when I shall rise again with body and soul, and must give account of all my actions: to the end I may be *able*, by thee, O pious Mother and Virgin, to avoid the sentence of perpetual damnation, and happily come to eternal joys, with all the elect of God. Amen." (*From the same*, p. 166.)

THE DEVOTION TO THE SACRED HEART OF MARY.

SECTION I.

"As the *adorable* heart of Jesus was formed in the chaste womb of the blessed Virgin, and of her blood and substance, so, we cannot in a more proper and agreeable manner, show our *devotion* to the *sacred* heart of the Son, than by dedicating some part of the said devotion to the ever *pure* heart of the Mother. For you have *two* hearts here united in the most strict alliance and tender conformity of sentiments, so that it is not in *nature* to please the one, without making yourself

agreeable to the other, and *acceptable* to both. Go, then, devout client, go to the *heart* of Jesus, but let YOUR WAY be THROUGH the HEART of MARY. The sword of grief which pierced her soul, *opens* you a *passage*: enter by the wound love has made; advance to the heart of Jesus, and rest there even to death itself. Presume not to *separate* and divide two objects so intimately one or united together, but ask redress in all your exigencies from the heart of Jesus, and ask this *redress* through the *heart* of Mary."

"This form, and method of worship, is the *doctrine*, and the *very spirit* of God's Church: it is what she teaches us in the unanimous voice and practice of the faithful, who will by *no means* that *Jesus* and *Mary* should be *separated* from each other in our *prayers*, *praises*, and *affections*. This consideration has engaged the Sovereign Pontiffs and head Pastors of the Church, to give the SELF SAME *sanction* to the *pious practices* instituted in honour of the heart of Mary, as they give to those of the adorable heart of Jesus, both within their proper limits. They both have equally their feasts and solemnities, both their associations, and those, too, *equally* enriched with the treasures of the Church, under the liberal dispensation of its governors. Many are the pious and virtuous souls, who have drawn most signal fruit and advantages from these devotions."

"Come, then, hardened, and inveterate sinner—how great soever your crimes may be—come and behold! Mary *stretches* out her hand, *opens* her breast to receive you. Though insensible to the great concerns of your salvation,—though unfortunately *proof* against the most engaging *invitations* and *inspirations* of the Holy Ghost—*fling* yourself at the *feet* of this *powerful* Advocate. Her *throne*, though so exalted, has *nothing* *forbidding*, nothing dreadful; her heart is all love, all tenderness. If you have the *least* remains of confidence and reliance on *her protection*, doubt not she will carry you through her own blessed heart in the most speedy and the most favourable manner, to the truly merciful and most sacred heart of her Son Jesus."

"I am the help and aid of Christians," says the glorious Mother of God. "Will you, my dear child, *wholly* confide in me, and *call* upon me in your *necessities*, as did my dear daughter, St. Mary of Egypt; who, although once a wicked woman, and buried in all vice, found me *the refuge* of sinners; and as the penitent Theophilus did, who after he had *denied* me, falsified his faith to God, done homage to the Devil, renounced his part in paradise, signed his damnation with his own blood in writing, and in a manner already plunged in the *very bottom* of hell, yet had he recourse to me, and was *by me* again reconciled to my Son, received into his favour, grace, and protection. And who has ever heard of a greater wonder? I will in the same manner assist you, my dear child, and assure you with a heart truly maternal, that I will *plead* for you in all your necessities, and will *avert* from you all the anger and indignation of my Son. Hail Mary," &c.

"——— Yes, my most dear Mother! I will always confide in you; and although I were as perfidious as Judas or Cain, yet if you be once pleased to undertake my cause, I shall never despair. And I do reverence you, O sacred Virgin Mary! *happy gate* of Heaven! and, together with all the principalities of the celestial court, I bless

and praise you infinitely, for that you have been found worthy to be the most faithful and humble handmaid of the most Holy Trinity. Hail Mary," &c. &c. Pages 198, and 284. (London, Keating and Brown, 1821.)

SECTION II.

"O, Holy Mother of God, glorious queen of heaven and earth! I choose thee this day for my *mother*, my *queen*, and my *advocate* at the throne of thy divine Son."

Various Salutations, and Benedictions to the honour of our Blessed Lady: p. 205.

"Hail! Mary—lady and mistress of the world, to whom all power has been given, both in heaven and in earth."

"Hail! Mary—queen of my heart, my mother, my life, my sweetness and my love."

The Seven Joys of our Blessed Lady.

JOY IV., p. 256.

"Rejoice, O most glorious Virgin! Such is thy favour with God, such the power of thy intercession, that the *whole treasury* of heaven is open at thy disposal. When thou art pleased to interpose in favour of the sinner, his case is in thy hands; there is *no danger* of refusal on the part of heaven, when thy mediation appears in his behalf."

An Angelical Exercise.

THURSDAY.

"I am the *Empress of the Universe*, says the glorious Mother of God. Will you, my dear child, every day, both morning and evening, make a firm purpose rather to endure any loss, wrong, or death whatsoever, than once sin mortally?"

"Yes, my most dear Mother! I do here firmly purpose, by the grace of God, before your blessed Son, Jesus, my sweet redeemer, rather to die a thousand deaths, than once to offend God mortally. And I do reverence you, O sacred Virgin Mary! queen of heaven and earth; and together with the burning seraphim, *bless and praise you infinitely*, whom I love more than my own soul, for that both heaven, earth, and hell, by your dear Son's commandment, do obey your beck. Hail! Mary."

FRIDAY.

" . . . I reverence you, O, sacred Virgin Mary, the holy *ark of the covenant*; and together with all the good thoughts of all good men upon earth, and all the blessed spirits in heaven, do bless and praise you infinitely, for that you are the *GREAT MEDIATRIX* between God and man, obtaining for sinners all they can ask and demand of the blessed Trinity. Hail! Mary."

The title of the above work, now before me, is as follow:—'The Devotion and Office of the Sacred Heart of Our Lord Jesus Christ, with its nature, origin, progress, &c.; including the Devotion to the sacred Heart of the Blessed Virgin Mary, &c., &c. Recommendatory Pastoral Letter of the Bishop of Boulogne to the faithful in his Diocese. Twelfth

edition. With an Appendix, on the Devotion to the sacred Heart of Jesus, —Prayers for the exercise of that Devotion; and the Indult of his Holiness, Pope Pius vii. in favour of it—for the use of the Midland District, (London: Printed and sold by Keating and Brown, 38, Duke Street, 1821.)*

(THE BREVIAIRY SAINTS CONTINUED.)

29th of January.

ST. FRANCIS DE SALES.

COLLECT.—“O God, who for the salvation of souls wert pleased that blessed Francis, thy confessor and bishop, should become *all in all*, mercifully grant, that being plentifully encircled with the sweetness of thy charity, by following his directions, and by the *help of whose merits* we may obtain life everlasting. Through the Lord.”

19th of May.

ST. DUNSTAN, ARCHBISHOP OF CANTERBURY.

COLLECT.—“O God, who hast translated the Bishop Dunstan, thy high priest, to thy heavenly kingdom: grant that we, by his *GLORIOUS MERITS*, may pass from hence to never-ending joys. Through the Lord.”

On the 18th of May.

ON THE FEAST OF ST. VENANTIUS THE MARTYR.

“O God, who hast consecrated this day to the triumph of the blessed Venantius thy Martyr: hear the prayers of thy people, and grant that we who venerate his *MERITS*, may imitate the constancy of his faith. Through the Lord.”

“Grant, O Almighty God, that the *MERITS* of blessed Venantius may render *THIS OBLATION* acceptable to thee;” [*Christ requiring the merits of a Saint to make Him acceptable to His Father!*] “that we being assisted by his prayers, may become partakers of his glory. Through the Lord.”

“Having received, O Lord, the sacrament of eternal life, we humbly beseech thee, that by the *intercession* of blessed Venantius, thy Martyr, it may *procure* for us pardon and grace. Through the Lord.”

15th of November, p. 490.

ST. GERTRUDE.

“O God, who didst prepare for thyself a pleasant mansion in the heart of the blessed virgin Gertrude: by *HER MERITS* and *intercession* mercifully *wipe away* the *stains* of our hearts, and grant us to enjoy her company. Through the Lord.”

6th of July, p. 445.

ST. PETER AND ST. PAUL.

“O God, whose right hand raised blessed Peter when walking upon the waves, lest he should sink, and freed his co-apostle Paul, who was twice shipwrecked, from the depths of the sea; hear us favourably, and

* After the missal, there is no book of devotion of such authority among English Romanists, as the Office of the Sacred Heart. The late Popish Bishop Milner, of Wolverhampton—in his “Approbation” of the “Sacred Heart,” publishes, same time,—The Indult of Pope Pius VII., in favour of it.

grant that by the *merits* of both of them we may obtain the glory of eternity. Who livest."

2nd of April, p. 502.

ST. FRANCIS OF PAULA.

"O God, who exaltest the humble, and who didst raise blessed Francis to the glory of the saints: grant, we beseech thee, that by his *MERITS*, and by following his example, we may happily obtain the *rewards thou hast promised to the humble. Through our Lord."

24th of April, p. 523.

ST. FIDELIS.

"O God, who didst fill the heart of blessed Fidelis with the fire of seraphic love; and whilst he laboured in the propagation of the true faith, didst honour him with the crown of martyrdom and the gift of miracles: by his *merits* and *intercession*, we beseech thee, so to confirm us by thy grace, in faith and charity, that we may *deserve†* to be found faithful unto death in thy service. Through our Lord."

2nd of May, p. 539.

ST. ATHANASIUS.

"Hear, we beseech thee, O Lord, our prayers, which we offer up on the solemnity of the blessed Athanasius, thy confessor and high priest: and by the *intercession* of his *merits*, who *deserved* to *serve†* thee worthily, release us from all our sins. Through our Lord."

5th of May.

ST. PIUS v.‡ (!!!)

"O God, who was pleased to raise blessed Pius to the dignity of chief bishop, in order to crush|| the enemies of the Church and restore the divine worship: cause us to be defended by his protection, and to be so diligent in thy service, that the snares of all our enemies being defeated, we may enjoy perpetual peace. Through our Lord."

Of this wicked Pope, the Breviary says:—

"He long sustained the office of Inquisitor with inviolable fortitude of mind; and preserved many cities free from the then growing heresy, not without danger of life. He was promoted by Paul IV. to the bishoprics of Nessi and Sutri, and after two years was inscribed among the Cardinal priests of the Roman Church."

20th of May, p. 588.

ST. BERNARDINE.

"O Lord Jesus, who didst pour forth into the heart of blessed Bernardine, thy confessor, a singular love of thy holy name: by *his*

* In the English missal, it is translated "by his intercession."

† The word "mereamur" is omitted in the English missal.

‡ This prayer is omitted in the English missal.

§ This monster of iniquity was an Inquisitor and Persecutor.—See his Bull against Queen Elizabeth in the Appendix.

|| In the missal, instead of "crush" it is written "depress," and "cause us to be defended by his protection" is left out.

merits and intercession,* we beseech thee, kindly pour into us the spirit of thy love. Who livest and reignest with God, the Father, in the unity of the same spirit."

6th of December.

ST. NICOLAS.

"O God, who by innumerable miracles hast honoured blessed Nicolas the Bishop; grant, we pray thee, that by *his merits and prayers* we may be delivered from *the flames of hell*."†

The Breviary tells us that this Saint, when a baby, kept the fasts; for that on Wednesdays and Fridays he refused taking his Mother's breast more than once in the day!!

18th of January. (Hymn.)

ST. PETER.

"O blessed Pastor Peter, mercifully receive the words of those now praying, and by *thy word*, loosen the chains of their sins, to whom power is given to open Heaven to the Earth, and to shut it when opened. To the Trinity in Unity, who govern all things, be everlasting honour, and power, and praise, throughout the ages of eternity."

10th of February.

ST. SCHOLASTICA.

"O God, who, to recommend to us innocence of life, wast pleased to let the soul of thy blessed Virgin Scholastica ascend to Heaven in the shape of a dove: grant to us, by her merits and prayers, to live so innocently, that we may deserve‡ to arrive at eternal joys hereafter. Through the Lord."

Austerities of the Breviary Saints, Vouched on Oath, in order to their Beatification, and subsequent Canonization.

SANTA ROSA.—CANONISED BY CLEMENT X., 1673.

"She changed the stones and crosses, with which, when going to prayer in her childhood, and as yet ignorant of the use of whips, she was loaded by her Maid Marianne, who was almost the only person conscious of her mortifications, into iron chains, which she prepared as scourges, with which, after the example of St. Dominick, every night she offered herself, a *bloody victim* to God, to avert his just anger, even to the copious effusion of streams of blood, either for the sorrows of the Holy Church, or for the necessities of the endangered kingdom, or of the city of Lima, or for compensating the wrongs of sinners, or for making an expiation for the souls of the dead, or for obtaining Divine aid for those who were in their last agonies; the servants being some-

* In the English missal, the latter part is different, and "*by his merits and intercession*" is omitted.

† In the English missal it is written, "from eternal flames."

‡ The word "*mereamur*" is omitted in the English Missal.

§ These prayers are copied from the Breviary, to shew that they are not accidental, but a part of the system.

times horror-struck at such dreadful blows of the chains; and when the use of these was forbidden to her, she privately encircled her waist with one of them, bound thrice round her, so that it never was apparent that she wore it, except when she was under the tortures of the sciatica, which chain was afterwards loosened, only by a miracle, and its links, after the Virgin's death, were found to emit a wondrous and *in-describably sweet odour*. Lest any part of her innocent body should be free from suffering, she tortured her arms and limbs with penal chains, and stuffed her breast and sides with handfuls of nettles and small briars. She afterwards increased the sharpness of the hair cloth which reached from her neck, beneath her knees, by needles mixed up with it, which she used for many years, until she was ordered to put it off on account of the frequent vomiting of blood. When she laid aside this punishment, she substituted another garment less injurious to her health, but not less troublesome. For beneath it every movement was painful to her. Her feet only were free from these sufferings, which, either by hitting them with stones, or by the burning of an oven, she did not suffer to be free from torture. . . . She fixed upon her head a tin crown, with sharp little nails in it, and for some years never put it on without receiving wounds: when she grew older, this was replaced by one which was armed with ninety-nine points. . . . She desired the hardness of her bed to be such, that it should rather drive away, than invite sleep, so that when about to sleep, the same should be both a bed to her and an instrument of torture. Her pillow was either an unpolished trunk, or stones concealed for this purpose, which bed she afterwards so filled with sharp* pieces of tiles and triangular pieces of broken jugs, that the sharp points of each should be turned to her body, nor did she try to sleep until she had embittered her mouth with a draught of gall."

"Near the time of her death, Rosa, throughout Lent, alternately sang the canticles and praises of God every day, for a whole hour, with a very *melodious bird*, in so orderly a manner, that when the bird sang the virgin was silent, and when the *virgin sang*, the bird, who was most attentive, ceased to sing. She invited, moreover, the inanimate plants, after an unheard-of fashion, to praise and to pray to God, pronouncing the verse, 'Bless the Lord, all ye things which bud on the earth;' and she so visibly persuaded them, that *the tops of the trees touched the earth*, as if adoring their Creator with a solemn veneration. . . . She doubled the former austerities of her life; she interwove small needles in an oblong and very rough haircloth; she wore by day and by night, under her veil, a crown armed with numerous little sharp points. Treading in the arduous footsteps of St. Catherine, she bound her loins with an iron chain, thrice wound round her: she made for herself a bed of knotty pieces of wood, and she filled the open seams with fragments of earthen vessels; she constructed for herself a very narrow cell in an extreme corner of the garden, where, abandoned to heavenly contemplations, she fearlessly overthrew and subdued, victorious in manifold contests, the spirits of devils, extenuating her body with frequent discipline, with abstinence, and with watchings, but nourished by the Spirit."

* A great portion of these austerities is narrated in the Roman Breviary.

ST. ALPHONSUS LIGUORI.* CANONISED 1839.

The Summary of his Virtues.

WITNESS — *The admirable and reverend Father Dominick Corsano, Missionary of the Congregation of the Most Holy Redeemer, and Confessor of the most venerable servant of God.*

“I know for a certainty that this servant of God scourged himself unbloodily and bloodily, and besides the unbloody scourgings enjoined by his rule, he was wont to punish himself every day in the morning before the usual hour of rising, and in the evening after the signal for repose. On Saturdays he scourged himself till the blood flowed, and these scourgings were so violent, and caused so much blood to gush from his limbs, that not only was his linen always covered with it, but you might even see the walls of his small room stained, and even books which he kept in it were sprinkled with it.”

“Also, from what I have seen with mine own eyes, and have heard declared by certain fathers who are worthy of credit, I know that this servant of God macerated his body also with haircloth with points in it, and with chains as well on the arms as on the legs, which he carried with him until dinner time, and these for the most part were so armed with sharp points, that they filled with horror all who ever saw them. I have heard say, also, that he had a dress filled with a coat of mail, with iron points; that he had bandages of camel’s hair; and other instruments of penance were casually seen by me and by others of my companions, notwithstanding his zealous and circumspect secrecy.”

“Of a similar kind was his extreme mortification in sleeping upon two planks, covered with a sack with a little straw in it, so that it appeared a hard stone. I frequently also heard say, that he slept during his few hours with a large stone hung on or tied to his feet . . . I well remember that he never shaved himself, when he was with us, with a razor, but only by little and little he did it with pincers and he caused his assistant friar to make his clerical crown with the same pincers.”

Roman Breviary.

ST. PATRICK.

17th of March.

“They say that he was wont to repeat daily the whole Psalter, together with the Canticles, and *two hundred* hymns and prayers; *three hundred* times on each day to worship God upon his knees; and in each canonical hour of the day to sign himself *one hundred* times with the sign of the cross. Dividing the night into three portions, he spent the first in *running* through *one hundred* psalms, and in *two hundred* genuflexions; the second in *running* through the other fifty Psalms, immersed in cold water, and with his heart, eyes, and hands raised to heaven; he yielded the third part to a short sleep upon a hard stone.”

* Dr. Wiseman has recently published his life, and that of four other Saints (?), from which, see some precious extracts at pages 95, 96, and 97.

Roman Breviary.

ST. MARY MAGDALEN DE PAZZI.

27th of May.

"She tortured her body with haircloth, whippings, cold, hunger, watchings, nakedness, and all kinds of punishments."

LESSON V.—"She burned with so great a fire of divine love, that being unable to bear it, they were *compelled* to COOL her BREAST with WATER, which was thrown upon it."

LESSON VI.—"Clement the Ninth inscribed her, distinguished by many miracles in her life; and after her death, in the number of the holy virgins; *whose body is still preserved uncorrupted until the present day.*"

ST. ANTHONY, BISHOP AND CONFESSOR.

10th of May.

LESSON V.—"He laid down to rest upon the ground on the naked boards; and always wearing haircloth, and sometimes girded with an iron chain next to his skin, he always completely preserved his virginity."

ST. JULIANA.

19th of June.

LESSON V.—"She was wont to bruise her body with scourges, knotted little ropes, iron girdles, watchings, and sleeping on the naked ground. She partook very sparingly of food, and that a vile sort, four days of the week, on the other two days she was content with only angels' food, the Sunday was exempted, on which she was nourished on bread and water only."

ST. JEROME EMILIAN, P. 483.—[*Antwerp Edition.*]

"In a mountain, which is close to ———, having discovered a cave, he hid himself in it: where beating himself with whips, and passing whole days fasting, prayer being protracted far into the night, and enjoying a short sleep upon the naked rock, he paid the penalty of *his own faults and of those of others.*"

ST. CHARLES BOROMEO, BISHOP AND CONFESSOR.

4th of November.

LESSON V.—"In the meantime approaching as a reconciler with most humble prayers, a public supplication having been appointed, with a rope tied to his neck, and his naked feet also made bloody, CARRYING A CROSS, and offering himself as A VICTIM, he strove to avert the divine indignation."

CONFESSION OF SINS, MADE TO SAINTS AND ANGELS.

The Holy Spirit, at 1 John, i., 8, 9, thus declares: "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, HE is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here, there is no mention of confessing to Saints and Angels,

but only to God. The following general confession is made by the priest and people, in the Ordinary of the Mass :—

"I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, the holy Apostles Peter and Paul, to all the Saints, and to you, Father" [The priest says, 'and to you, brethren,'] "that I have sinned exceedingly, in thought, word, and deed, through" [here the priest and congregation strike their breasts *three* times, after the words in Italics,] "*my fault*, through my *fault*, through my *exceeding great fault*." Therefore I beseech the blessed Mary, ever Virgin, blessed Michael, Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, O Father," [the priest says, 'and you, brethren,'] "to pray to the Lord our God for me."—(See page xvi., *Missal for the Laity*. Keating and Brown. London, 1806.)

This "Confession" is made alone by the penitent, when confessing to the Priest.

HOW THE SAINTS KNOW WHAT IS SAID TO THEM BY THEIR VOTARIES.

(Cardinal Bellarmine on the *Beatitude of the Saints*, Book i., c. 20.)

"Concerning the manner in which they" (the Saints) "know what is said to them, there are four opinions among the doctors :—

"1.—Some say that they know them from the *relation* of the Angels, who at one time ascend to heaven, and at another time descend thence to us.

"2.—Others say that the souls of the Saints, as also the Angels, by a certain *wonderful swiftness* that is natural to them, are in some measure everywhere, and themselves hear the prayers of the supplicant.

"3.—Others say that the saints *see* in God all things, from the *beginning of their beatitude*, which in any way *appertains* to themselves, and hence even our prayers that are directed to them.

"4.—Others say, lastly, that the Saints *do not* see in the Word our prayers from the beginning of their blessedness, but that our prayers are only then *revealed* to them by God, when we pour them forth."

. . . "But, perhaps, you will say, what answer shall we make to the heretics" [Protestants] "according to this last opinion, if they ask why the prayers of the living were not revealed to the fathers in limbo? I answer, what was going on here was not ordinarily revealed to the fathers in limbo, because they were not yet blessed; for it belongs to perfect beatitude to know those things which belong to one, and chiefly the things which contribute to honour and glory."

Alas! poor blind Cardinal, there is but *little* chance of either your *vouchers* for Saint *cognition*, or *explanation* of the same, ever "contributing to the honour and glory" of your dark disciples, for it is written by the finger of God :—"If the blind lead the blind, both shall fall into the ditch."

Dr. Delahogue, the Maynooth Professor, on Invocation of Saints.

"But if many monuments of the invocation of the Saints are not found in the first and second centuries, that ought not to appear strange,* for as persecutions were then raging, the pastors of the churches were more anxious to instruct and to prepare the faithful for martyrdom than to write books. Besides, very few monuments of these ages have reached us."—*Treatise on the Mystery of the most Holy Trinity: Appendix on the Worship of Saints.* (Coyne, Dublin, 1822.)

Let it be borne in mind, that Dr. Delahogue's Dogmatic Tracts, (now before me) 5 vols. 12mo. are "Class Books," or "Standards," at Maynooth.

Dr. Delahogue also candidly admits that, a religious worship is paid to the Saints by his Church:—

"NOTE.—In the whole of this question we shall call the worship of the Saints, which we defend, a RELIGIOUS WORSHIP, although the primitive Fathers did not use that word. We however only mean to express by this, that the honour which we pay to the Saints reigning in heaven, is greater than any civil honour whatsoever, even higher than that which can be displayed to the greatest Saints who are still living; and that this honour is paid to the Saints in respect of religion, and on account of God, because it is ultimately referred to the Mediator Christ,† and to God, who is the rewarder."—*Same as above, page 218.*

LYING WONDERS OF THE BREVIARY SAINTS.

Extracted from "The Acts of the Saints, for August, first volume: collected, digested, and illustrated, with Commentaries and Observations by John Baptist Sollerius, John Pinnius, Wm. Cuper, Peter Boschius, Priests and Theologians of the Society of Jesus." (Printed at Antwerp, 1733.)

THE LIFE OF ST. DOMINICK THE CONFESSOR.

843. "We are not a little surprised that Louman did not consult the Life of Saint Catherine of Sienna, which Raymond of Capua, her contemporary, wrote, and which was printed at Cologne, Anno Domini, 1553; for he would have found in it that revelation which is briefly adverted to by the Author of the Speculum. They have compiled the Acts of this holy Virgin from that Cologne edition compared with the manuscripts, in our work on the 30th day of April, and it will not be unprofitable to transcribe thence the following, which the excellent Raymond, Master General of the order of Preachers, and the Confessor of the same Saint, thus relates in our third volume for April, p. 904:—'But, because to confess the truth, the blessed Dominick miraculously calling me, I, who was

* Irenæus is the only writer of that early period that Papists have ventured to cite, and that on the Virgin, but the 'fragment' to which they refer is not to be relied upon, for the original Greek is lost. But even in the fragment there is no prayer to the Virgin, but merely a comparison instituted between her and Eve.

† This round about way is not God's appointed one.

unworthy of it, entered his Order; lest I should be found ungrateful to so great a father, if I passed over his glory in silence, I have resolved to insert herein the vision above-mentioned, which was revealed to this virgin. The above-said brother Bartholomew, who is now with me, informs me, that on the said day, the holy virgin, whilst she talked with him, asserted that she saw, in an imaginary vision, the highest and eternal Father *producing*, as it seemed from his *mouth*, his co-eternal Son, who was openly shown to her in his assumed human nature. And that whilst she waited in expectation she beheld on the other hand *the most blessed Dominick produced from the BREAST of the same Father*, surrounded with light and splendour; and she heard a voice issue from the same mouth, which uttered the following words: 'O, sweetest daughter, I begat these *two sons*, one by a natural generation, the other by a loving and sweet adoption.' "

"844. And when she was overmuch astonished at such a *comparison*, and at so exalted an *assimilation* of the same saint, to remove her wonder, the above words were thus explained by him who had uttered them: 'As this Son, naturally and eternally begotten, when he assumed human nature, was most perfectly obedient to me in all things even unto death; so my adopted son Dominick performed and regulated all things from his infancy to the end of his life, in obedience to my precepts, *nor did he ever once transgress any precept of mine*, because he preserved inviolate the virginity of his body and soul, and the grace of baptism, by which he was spiritually born again. And as this natural Son, in his character as the eternal Word of my mouth, spoke those things openly to the world which were enjoined by me, and gave a testimony to the truth, as he himself said to Pilate; so my adopted son, Dominick, preached the truth of my words openly to the world, as well among heretics as among Catholics; and not only by himself, but also by others; and not only whilst he lived, but also by his successors, by whom he still preaches, and will continue to preach: for as my natural Son sent his disciples, so this adopted son sent his brethren. Whence as my natural Son is my Word, so this adopted son is the herald and bearer of my Word; wherefore it was given to him and to his brethren, as a peculiar gift, to understand the truth of my Word, and not to depart from it.'

"845. 'Also, as my natural Son ordered all his life and actions, as well doctrinal as those performed for example's sake, for the salvation of souls; so my adopted son, Dominick, always made it his whole study and endeavour to rescue souls, as well from the snares of error as of vice; and that was his chief end in originating and cultivating his Order, viz. his zeal for souls. Wherefore I tell you, that in some measure he resembles my natural Son in all his actions; and therefore there is now exhibited to you a bodily resemblance, because he had a great bodily likeness to my most holy, natural, and only-begotten Son.'

IN THE LIFE OF ST. DOMINICK.

August 4th.

"Behold, nine women of rank, entering the church, fell at his feet, saying, 'O, servant of God, succour us. If the things thou hast preached to-day are true, the spirit of error has for a long time blinded

our eyes : for we have given faith to those persons whom thou callest heretics, but whom we call good men, even up to the present day, and have adhered to them with our whole heart. But now we are in doubt. Aid us, O, servant of God, and pray the Lord your God to make known to us his faith, that we may live in it, die in it, and be saved."

"Then the man of God, standing for a short time, and praying within himself, shortly said to them, 'Be of good courage, and firmly hope; I trust in the Lord my God, that he who desires no one to perish, will now show to you the kind of master you have hitherto obeyed.' Immediately they beheld jump up from the midst of them *a frightful cat*, larger than a great dog, which had great flaming eyes, and a long, broad, and bloody tongue hanging out, which reached to the navel, with a short tail tucked up behind, that exposed his hinder parts, whence issued an intolerable smell. And when he had turned here and there, round the matrons, for the space of an hour, leaping up the bell rope, and ascending by this means up above, he disappeared, slipping down by the steeple, and leaving a stench behind him."

A NARRATIVE, FROM THE ACTS OF ST. DOMINICK.

August 4th, tom. i., c. 15.

"He (Dominick) was so devoted, and so taken up with his prayers, that he was not prevented praying by any noise or disturbance, being so abstracted and absorbed in devotion. On a certain night, the devil, wishing to recall St. Dominick to himself, who was prostrated before the altar in prayer, hurled from the roof of the church a great stone, with such force that it rebounded through the whole church, and the stone thus cast, came so near the Saint's head that it touched his cowl; but, when the Saint remained unmoved, his enemy, uttering a loud howl, departed in dismay."

ANOTHER NARRATIVE, FROM THE ACTS OF ST. DOMINICK.

August 14th, c. 13.

"When he was sitting at a window with many of the brethren, and was preaching to the sisterhood, the enemy of mankind, in the *likeness of a Sparrow*, flying over the Sisters in the air, but so near the ground that you might lay hold of him, interrupted the preaching, which, when the Saint perceived, he said to Sister Maximilla, 'Rise, and lay hold of him, and bring him to me.' She, rising, took him without any difficulty, and gave him through the window to the holy man. But he began hastily to pluck his feathers off, saying, 'O thou enemy, O thou enemy.' And when he had plucked all his feathers off, the devil meanwhile *crying out lamentably*, and all of those present *laughing* at him, Dominick cast him out, saying, 'Depart thou enemy of the human race, fly now, if thou canst,' " &c.

"It happened there also, that this man of God, who had watched till the middle of the night in prayer, departing from the church, wrote by candlelight, sitting at the head of his dormitory. And behold the devil, appearing in the form of *a monkey*, began strutting about before him, making *ridiculous* gestures, with grimaces. Then the Saint beckoned to him to stand still, giving him a lighted candle to *hold before him*;

and he, although he held it, continued to make his grimaces. Meanwhile the candle was finished, and began to *burn* the monkey's fingers, and he began to lament, as if tortured by the flame, whereas, he who burns in the flames of hell ought not to fear a bodily flame. But the saint beckoned to him to stand still. He stood there until the whole of his *fore finger* was *burnt down to the socket*, crying out more and more loudly from the torture. Thus the man of God, strong in faith, having taken him in, who sought to impose upon him, gave him a sharp blow with a cane, which he always carried with him, saying 'Depart, thou wicked man'; and the blow sounded as if he *had struck a dry bladder*, full of wind. Upon this, casting himself against the nearest wall, he disappeared, leaving behind him a stench, which discovered who he was. Truly this man is to be extolled among the angelic powers, who so powerfully confounds and reproves diabolical wickedness."

Roman Breviary.

ON THE FEAST OF ST. DENNIS, MARTYR.

October 9th.

"LESSONS IV. & V. tell us of Dionysius the Areopagite's conversion by St. Paul, at Athens; of his having while a Gentile, seen the preternatural eclipse of the sun, on the day our Lord was crucified, and exclaimed, 'either the God of nature suffers, or the frame of the world is about to be dissolved.' He was appointed prefect of the Church at Athens, by the Apostle, but afterwards, having come to Rome, he is sent by the Pontiff Clement to preach the gospel in Gaul."

Then his various tortures at Paris are told, where he is laid on a gridiron, with fire under it, &c., &c.

LESSON VI.—"But all of them bearing these sorts of torments with a brave and willing mind, Dionysius, with his companions, are beheaded on the Seventh, before the Ides of October. Of whom (Dionysius), this is handed down to memory, *that he took up his own head after it was cut off, and walked on with it to the distance of two miles, carrying it in his hands.* He wrote many admirable, and indeed, heavenly books, on the divine names and on the heavenly and ecclesiastical hierarchy, on mystical theology, and also some other books."

ON THE FEAST OF ST. JOHN, POPE AND MARTYR.

May 27th.

LESSON II.—"John, a Tuscan, ruled the Church in the time of Justin the Elder, to whom he went to Constantinople, to solicit his aid against Theodoric, an heretical king who was harassing Italy. This journey of John, God signalised even with miracles. For when a nobleman at Corinth had lent him, for the purpose of his journey, a horse, which, as being tame and gentle, his wife was wont to use, it came to pass, that when the horse was afterwards sent back to his master, he was become so ferocious, that he ever after *flung off his mistress, with neighing and the agitation of his whole body: as if he scorned to admit a woman upon his back,** SINCE ONCE THE VICAR OF

* How very ungallant! Peradventure the Horse had taken lessons of the *self-denying Steed*, (or Mule), with which the *Piscatory* preacher, St. Anthony, had so much to do. See second "Miracle," at page 62, of this compilation.

JESUS CHRIST HAD SAT THEREON. Therefore, they made a present of the horse to him. But a greater miracle was this, that at Constantinople, at the entrance of the golden gate, in the sight of a great multitude of people, who had come out with the emperor to meet the Pontiff, in order to do him honour, he [the Pope, *not* the horse] restored sight to a blind man : even the emperor prostrated himself at his feet and worshipped him.*

ON THE FEAST OF THE INVENTION OF THE HOLY CROSS.

May 3rd.

“Versicle : We adore thy cross, O Lord, and mindful, solemnize thy glorious passion.”

LESSON V. . . . “And so the place of the cross having been thus purged from its defilements, three crosses were dug up that had been buried to a great depth ; and in a place by itself apart from them, was found the title of the Lord’s cross : and as there was nothing that could make it appear, to which of the three the title had been affixed, a *miracle removed all doubt* upon this point. For Macarius, Bishop of Jerusalem, after he had offered up prayers to God, applied the crosses one after another to a *woman labouring under a sore illness*. The two first had no effect upon her, but as soon as the *third* was applied, it *instantly* cured her.”

“Versicle : At the touch of the cross the dead arise, and the great things of God (his miraculous works), are openly shewn.”

LESSON VI.—“Helen, [the Empress,] having thus found the *saving* cross, built a most magnificent church on the spot ; in that church she left a portion of the cross, inclosed in silver cases ; the other portion she took with her to her son Constantine, which afterwards was deposited at Rome, in the Church of the Holy Cross of Jerusalem, that was built on the site of the Sessorian Temple. *She also brought to her son the nails* with which the most holy body of Jesus Christ had been fastened to the cross. From the which time, Constantine promulgated a law, enacting that no one should thenceforth be put to death by crucifixion. So that, that which before had been a reproach and jeering scorn among men, began now to be an *object of veneration* and glory.”

FEAST OF ST. STANISLAUS, BISHOP AND MARTYR.

May 7th.

LESSON V.—“Boleslaus was then king of Poland, and Stanislaus grievously offended him by publicly rebuking him for his notorious lust. Therefore he takes care to have Stanislaus summoned before him to trial, in a solemn convention of the kingdom, under a false charge, as though he had *seized* a district, which he had *bought* in the name of his Church. As the Bishop was unable to prove the purchase by written deeds, and the witnesses were afraid to speak the truth, he pledges himself to bring Peter, the seller of the district, *who had been then three years dead*, before the court within three days. The

* Peter Ribadeneira, the Jesuit, in his *Lives of the Saints*, says, as does the Breviary, that Gregory the Great declared, not only the above to be true, but that, like St. Denis, *after* decapitation, he discharged a *service*, known only to Papal Rome, namely, that of *hand-porter* of his own head!!

proposed condition being accepted, though with *laughter*, the man of God applies himself for the whole three days to fasting and prayer; and on the very day he had promised, after he had *offered the sacrifice of the Mass*, he orders Peter to *rise from the grave*, who, immediately *rising from the dead*, follows the bishop, leading him the way unto the royal tribunal, and there, to the utter astonishment and stupor of the king, and the rest of the court, delivers his testimony, that the land had been sold by himself, and the price duly paid to him by the bishop; and having done so, *he again fell asleep* in the Lord."

LESSON VI.—"The impious king at length murders this priest of God with his own hand, at the altar, and cutting up his body in pieces, scattered them through the fields; but the *eagles* wondrously defended them from the wild beasts. By and by the Canons of Cracow gathered them by night, being discovered to them by a brilliant light from heaven, and disposed them aptly in their places; when, all on a sudden, they so united together, as to leave *no traces of the wounds*. . . . Pope Innocent enrolled him in the number of the Saints."

ON THE FEAST OF ST. FRANCIS OF PAULA.

April 2nd.

"LESSONS IV. & V. tell of his birth at Paula, in Calabria, where his parents, after they had been for a long time without issue, begat him, *through the prayers of the blessed Francis, in answer to a vow made to that Saint*. His humility was so great, that he called himself the least of all; and he willed that his disciples should also be called *Minimi*, whom he bound by a *fourth* vow to oblige them to live all the year through, on bread and water, eating only once a day, and *that* after sunset."

LESSON VI.—"God willed to testify the sanctity of his servant by many miracles; of which this is *especially famous*, that being refused a passage by sailors, he crosses with his companion,* *over the straits of Sicily, upon his cloak, spread under him upon the waves*. He also predicted many things with a prophetic spirit. . . . He departed to the Lord A. D. 1507. His body lying unburied, continued so incorrupt, that it even *exhaled a sweet odour*. Pope Leo X. enrolled him in the number of the Saints."

FEAST OF ST. RAYMOND OF PENNAFORT, CONFESSOR.

January 23rd.

LESSON IV.—[His birth and education at Barcelona, where he became a canon and provost of that church.] "He promoted to the utmost of his power the honour and *worship* of the Virgin Mother of God, whom he venerated with extraordinary devotion and piety."

LESSON V.—. . . "The most blessed Virgin *appearing* as well to Peter of Nolasco as to the blessed Raymond himself, and to James I. king of Arragon, *said* to them, that it would be most *gratifying to herself*, and to *HER* only-begotten Son, if an order of monks were instituted whose

* From neither the *Breviary*, or *Ribadeneira*, can I discover *who* his companion was.

care and duty it would be to deliver captives from the tyranny of infidels. Wherefore uniting their counsels, they founded the Order of the blessed Mary de Mercede, for the redemption of captives."

LESSON VI.—. . . "He prevailed upon James, king of Arragon, to institute the office of the *Holy Inquisition* in his realms. He performed many miracles, among which this was the most illustrious: *that, spreading his cloak under him on the waters, he returned from Majorca to Barcelona, performing the voyage of one hundred and sixty miles in six hours, and entered his monastery,* THE GATES BEING SHUT. At length, being nearly an hundred years old, and richly laden with virtues and MERITS, he fell asleep in the Lord, A.D. 1275. Clement VIII. enrolled him in the number of the Saints, A.D. 1601."

ON THE FEAST OF ST. FRANCIS, CONFESSOR.

October 4th.

LESSON VI.—"Having, therefore, built many houses of the Order, he retired into the solitude of Alvenus, where, having passed forty days in fast and prayer, *in honour of St. Michael* the archangel, it came to pass that on the feast of the Exaltation of the Holy Cross, a seraph appeared unto him, holding between both his wings, the effigy of the crucifix; *who impressed both on his hands, and on his feet and side, the prints of the nails;* the which (prints), St. Bonaventure says in his writings, that when he was present while Pope Alexander IV. was preaching, the Pontiff declared, were seen by himself. These badges of the supreme love of Christ towards the saint attracted the admiration of all. And two years after, falling grievously ill, he had himself carried into the Church of Holy Mary of the Angels; that where he had received the spirit of grace from God, there he might render back the spirit of life. In that place, after he had exhorted the brethren to maintain poverty, and patience, and fidelity to the Holy Roman Church, . . . he breathed out his soul. Being illustrious by his miracles, Gregory IX. enrolled him in the number of the Saints."

ON THE FEAST OF THE "IMPRESSION."

September 17th.

The marvellous story continued.

LESSON IV.—"On a certain morning two years before his death, while praying on the brow of the mountain, he (the blessed Francis) saw as it were the figure of a seraph having six wings, as refulgent as they were fiery, descending from the sublimity of heaven; who coming with a most rapid flight to a place in the air near unto the man of God, (then) appeared not only winged, but also crucified: having, indeed, his hands and feet stretched out and fastened to the cross, but his wings so disposed on both sides, that two were lifted above his head, two were stretched out for flying, and with the two others he compassed and covered his whole body (Isaiah vi.) Seeing this, he (Francis) was struck with excessive awe, and *felt running through his soul joy mingled with pain.* Whilst, as in the gracious aspect of him so marvellously and so familiarly appearing to him, he felt a certain excessive joy, so the direful fastening of the cross beheld by him, transpierced his soul with the sword of a *compassive* [reciprocal, or sympathetic] pain."

LESSON V.—“He understood, indeed, by the teaching of him inwardly, who was appearing to him *outwardly*, that though the weakness of suffering be by no means compatible with the immortality of a seraphic spirit, yet this same vision was presented to his sight for this purpose, namely, that he himself, the friend of Christ, might be premonished *that he was about to be transformed* entirely, not by the martyrdom of the flesh, but by the burning of the soul, into the *express similitude* of Jesus Christ crucified. Therefore the vision at departing, after this mystery and familiar colloquy, inflamed his soul inwardly with seraphic ardour; but his flesh is marked outwardly with an image conformable to the Crucified; as if a sort of sealing impression had followed at the liquifying power of fire going before. For immediately began to appear in his hands and feet the prints of the nails, *their heads jutting out* in the under part (the palms) of his hands and the upper part of his feet, and their points being opposite. His right side, too, as if pierced by a lance, was covered with a red scar; which, often pouring forth *sacred blood*, besprinkled his tunic and breeches.”

FEAST OF ST. CATHERINE OF SIENNA.

April 30th.

LESSON IV.—“She was found at times to have continued her fast from the Ash-Wednesday till the Ascension of our Lord, content with the communion of the Eucharist alone.”

LESSON V.—“While she sojourned at Pisa, having been refreshed on the Lord’s day, with the heavenly food, and wrapt into an ecstasy, *she saw the crucified Lord approaching to her in a great flood of light*, and from the scars of his wounds five rays descending to five places on her body; and therefore recognizing the mystery, she besought the Lord that the scars might *not be visible* (on her body), and accordingly the rays changed forthwith their blood-colour into a bright one, and came in the form of pure light to her hands, and feet, and heart; and so intense was the pain which she sensibly suffered, that if God had not lessened it, she should in a short time die of it.”

“To this grace, therefore, her most loving Lord crowned her with a new grace, namely, that she should feel the pain by the (sudden) falling upon her of the power (*i. e.* the violence) of the wounds, and that the bloody signs should not be seen. But inasmuch as this handmaid of God herself declared to Raymond, her confessor, that such indeed was her case; so that it might be exhibited to the eyes, the pious care of the faithful has shown by painted colours in the images of the blessed Catherine, the rays reaching to the aforesaid five places.” *

It is really deplorable to observe, how studiously the Popish schism endeavours to bring about a similarity between the

* I have now before me the Aldine Edition of her Letters, in Italian, (published in 1500.) On the Title-page she is represented, after having been married to the Saviour, sitting before Him in the act of receiving instruction from Him. Her hands and feet are marked with nail-prints, same as are impressed upon the hands and feet of the Saviour. The following references are given on the top, and under the picture: Isa. xlviii. 17; 1 Cor. xiii. 3. It is elsewhere said that she was *literally and actually* married to Christ in *due* form, THE VIRGIN MARY HERSELF ACTING AS BRIDESMAID !!

clumsy fable of the *assumption* of the Virgin Mary, and the Ascension of our Lord. The following extract I give as a specimen :—

“ On the fourth day of the week after the Assumption, (for a whole week is devoted to the honour of that event,) a lesson is read, in which it is declared that ‘at the time of her glorious falling asleep,’ (her death) ‘all the Apostles, who were employed in their holy mission through the whole earth, for the salvation of mankind, were in a moment carried aloft in the air, and brought together to Jerusalem;—while they were there, they saw a vision of angels, and heard the hymns of the hosts of heaven, and *so with divine glory she delivered her soul into the hands of God.* But her body was taken amidst the songs of Angels and of the Apostles, and deposited in a coffin at Gethsemane, in which place the melody of Angels continued for three days. At the end of those days, the Apostles opened the tomb to enable Thomas, who alone had hitherto been absent, to fulfil a wish which he felt, *to adore that body which had borne the Lord.* On opening it, the body was nowhere to be found, but only the *grave-clothes in which it had been wrapped*; and from them issued an ineffable odour, pervading the atmosphere around. So wonderful and mysterious an event astonished the Apostles, who could draw from it but one conclusion, that it had pleased the Word of God that her immaculate body (by which He was incarnate) should be preserved from corruption, and should be at once translated to heaven, without waiting for the general resurrection of all flesh.’ ”

It is not so generally known, as it really ought to be, that, Cardinal Wiseman published, in 1846, his translation of a Roman Work—which Work mainly consists of the “Acts and Processes” of the Canonization of 1839, when four new *demi*-gods, and one new *demi*-goddess, were promoted to the Calendar and Breviary, together with their Votive Masses in the Missal. The Title, &c., of this precious compilation of “Canonized Lies,” runs as follows :—“Lives of St. Alphonsus Liguori [!], St. Francis De Girolamo, St. John Joseph of the Cross, St. Pacificus of San Severius, and” [though last, not least] “St. Veronica Guiliiani, whose Canonization took place on Trinity Sunday, May 26th, 1839 : Edited by N. Wiseman, D.D., Bishop of Melipotamus. London: C. Doleman, 61, New Bond Street : 1846.”

My esteemed friend, the Rev. M. W. Foy, in his “Legends of the Canonized of 1839,” has done essential service to Catholic truth, by making the public more familiar with Dr. Wiseman’s “franked” lying wonders of Rome. The limited pages of the “Hand-Book” will only allow of an

extract from the "Sayings and Doings" of the 'would-be' Archbishop of Westminster's *demi-goddess*—St. Veronica:—

ST. VERONICA'S MARRIAGE WITH CHRIST.

Dr. Wiseman says, prefacing this subject:—

"This spiritual union of certain devout souls, God has been pleased to make manifest to them, by more sensible signs, *accompanied by formalities like those used in ordinary marriages*. Of such we read in the life of the ecstatic St. Catherine of Sienna. To this exalted dignity God was pleased to exalt Veronica, as he revealed to her, during the crowning with thorns, of which we have already spoken. But he prepared her for it by several visions, of which we will allow herself to speak":—

"She says:—'While I was one morning at mass, suddenly an *application* came upon me. During the course of it, I felt certain touches in my heart, which excited me to a strong desire of uniting myself wholly to God. On a sudden, it seems to me that God took me out of my senses, and by communication, gave me to know that he wished to be espoused to me. This news made my heart leap anew, and I felt it burning within me.' She adds, 'that in inviting her to his marriage, Jesus frequently appeared in the form of a beautiful infant, and, on the Feast of the Circumcision, 1694, intimated to her that her preparation for it was to be by all kind of sufferings. . . . On the 27th of that month, (March) our Lord comforted her, by showing her with what delight he looked upon a beautiful jewel, fixed in the wound of his sacred side, and telling her that *it had been formed of all the sufferings she had undergone for his sake*. She offered herself anew to be crucified with him, and he seemed to stoop down and embrace her soul, giving it a kiss of love.' . . . Two days previous, our blessed Lady was pleased to *prepare* her for her espousals. This was an intellectual vision, as she calls such in her writings, wherein she beheld the great Queen of Angels upon a magnificent throne, accompanied by St. Catherine of Sienna, and St. Rose of Lima. To their prayer, that she would consent to the espousals of her servant with her divine Son, our Lady *sweetly replied*, that they should be brought about. Veronica saw in her hands a *beautiful ring*, intended, she was told, for her. . . . During Lent she practised the most cruel mortifications and austerities. On Holy Saturday our Lord appeared to her; and, showing her the *nuptial ring*, invited her to *his marriage* on the following day. . . . As she approached the altar, she heard the angels singing in sweetest melody, '*Veni Sponsa Christi*;' then, being wrapt out of her senses, she beheld two magnificent thrones; that on the right hand, of gold, decorated with the most splendid jewels, whereupon was seated our blessed Lord, with his wounds shining brighter than the sun; the other formed of alabaster, of purest whiteness, and brilliant with gems, thereon was seated our blessed Lady, in a white mantle of surpassing richness, who *besought her Son to hasten his marriage*. Innumerable were the multitudes of the heavenly court, in the midst whereof were the holy virgins St. Catherine and St. Rose; the former of whom intimated to Veronica what she was to do in that most august solemnity.

They conducted her slowly to the thrones, and, at the foot thereof, put upon her, over her religious habit, various robes, each surpassing the other in splendour. As she approached the throne of Christ, whose garments, she knows not, she says, how to describe, she beheld in each of his wounds a beautiful gem: but from that in his side, which was open, rays more bright than the sun darted on every side. In it she seemed to perceive the nuptial ring. When he raised up his hands to bless her, he entoned the words, *Veni Sponsa Christi*; and our Lady, with the whole court, taking them up, continued, '*Accipe Coronam, quam tibi Dominus preparavit in eternum.*' St. Catherine then took off her rich attire, leaving only her religious habit, to show, the Saint intimates, its value in the eyes of God, being allowed to appear in that glorious assembly. After remaining in this dress for a short time, our Lord made a sign to his blessed Mother, to clothe her with the nuptial garment. It was a magnificent mantle, covered with gems, and appeared of different colours. Our Lady gave it to St. Catherine, who put it upon Veronica, and placed her between the two thrones. Then, feeling herself more than ever pierced with love, she saw our Lord take the ring out of his side, and give it to his mother. 'This ring,' she writes, 'shone with splendour. It appeared to me to be made of gold, but all wrought in enamel, which formed in the stone the name of the good Jesus. . . . From time to time I gave looks of love towards my Lord, and seemed to address him, urging him to the espousals.' The heavenly Queen commanded her to stretch out her hand to St. Catherine, which Jesus took, 'and at that moment,' she writes, 'I felt myself united more closely than ever with him. Together with Mary, ever blessed, he placed the ring upon my finger, and then blessed it.' In that instant, heaven again resounded with the songs of the evangelic choir, after which her divine spouse gave her new rules. . . . He told her he would be ENTIRELY hers!"

"Thus ended this mystic ceremony of her espousals. . . . She adds, that nearly at every communion the same marriage was renewed. . . . And, that the ring remained upon her finger. . . . Sister Mary Spaciani attests, that she saw it once, distinctly with her own eyes. . . . In the Processes,* two other rings are mentioned as having been given to her at the espousals, and the renewals of them. . . . Likewise another, which was encircled with three gems."

"On the following days of Easter week, Jesus took her unto his treasury of graces, so to speak, and made her mistress of them all, desiring her to distribute the infinite merits of his most blessed life and bitter passion."—*Cardinal Wiseman's Lives of Five Saints*, pp. 250-7.

"Her loving spouse," says Dr. Wiseman, "rewarded her constancy and love by the wound which he made in her heart, in the year 1696. 'I seemed to see,' she writes, 'in the hand of the holy infant, a rod of gold, at the point of which was, as it were, a flame of fire and at the foot, a small piece of iron, like a little lance, and he placed this rod against his own heart, and the point of the lance in my heart,

* The Breviary Lessons are summaries of these Processes, or attestations to these lying miracles.

and it seemed that I felt my heart pierced through and through. In an instant I saw nothing in his hand; but, full of grace and beauty, he *invited me to love him*, and by way of communication, he made me to understand that he had *bound me to himself by a closer tie.* . . . Through modesty she abstained from looking at the wound, but she put a linen cloth upon it, which was immediately covered with blood. Her Confessor ordered her to examine it, and she found it open, and observed that it was large enough to admit the blade of a good-sized knife. . . *as is attested in the Processes.* On Good Friday, she received those rich pledges of love, which were vouchsafed to the seraphic St. Francis, St. Catherine, and other saints; for our Lord, after having previously foretold these graces, and after displaying his mercies in other ways to her, was pleased to *imprint* upon her *hands and feet*, the *stigmata*, or wounds of his most sacred passion. These wounds were afterwards renewed upon several other occasions. . . They were the wounds which her blessed spouse had made. Those in her hands and feet, as *Florida Ceoli, and other sisters attest*, were on the upper side, round, and about the size of a farthing, but less on the under side, deep and red when open, and covered with a thin cicatrix or crust, when closed. The wound in the left side, above the left breast, was between four and five fingers in length, and about one finger broad in the middle, growing thinner towards the extremities, *exactly like the wound of a lance.* . . She begs earnestly of her beloved Saviour to leave her the pain, but hide the marks of these wounds from the eyes of the world, as he had done to St. Catherine of Sienna, and other saints; but he ordered her to tell her confessor, that these wounds were to remain visible for three years. . . After that they closed. But, although they were closed to the eyes of others, it is *attested* by several witnesses, that the pain continued, and that they were renewed upon the greater festivals of the church, the feast of St. Francis, and of his stigmata, and *as often as her superiors commanded.*"

"On a certain *holy Saturday*, they were renewed twice, of which she herself informed her confessor, *who commanded her to pray that they might be renewed the third time.* She obeyed, and after remaining in ecstasy at his feet for some time, told him she had obtained the grace. . . Besides the chalice, and thorny crown, and five principal wounds Jesus imparted to her, as a signal mark of his affection, a participation in all the other sufferings of his passion. Of this fact we have, in addition to her own narrative, the evidence of many persons, who observed the most undoubted proofs of it in her person; such as that she was able to carry weights, and perform all her other duties, although her right shoulder was so much curved by the *weight of the Cross*, that the surgeon attested that it was enough to hinder the free action and motion of the arm. But the strongest evidence of *her participation in the sufferings of the passion*, is given by *Father John Mary Crivelli, of the Society of Jesus.*"—(pp. 263-6.)

"As in her burning charity, and her eager desire, and incomparable endurance of suffering, as well as in the pains of his blessed passion, she had so closely *copied our Lord*, so it pleased him to *make the days* of her last illness of the same number as the *years of his sojourn* in this vale of tears; and on the *thirty third day*, to close her life by an agony of three hours, like to his own upon the cross."

CAUTION TO CARDINAL WISEMAN, AND TO ALL HIS CO-SAINT-WORSHIPPERS.

Cardinal Bellarmine, in his Treatise on the Worship of Saints, book i. chap. 7, informs us, that Pope Alexander III. had occasion to reprehend certain persons for worshipping, as a martyr to the cause of true religion, a man who was really only a martyr to the *potency of his wine*, having been *killed in a state of drunkenness*. In the same book, the very same Cardinal (far more candid than our Cardinal of Melipotamus) relates, on the authority of Sulpicius,* the following remarkable occurrence which happened to St. Martin, Bishop of Tours. He (the Saint) had long entertained some pretty strong doubts of the propriety of the devotions offered by the people in his neighbourhood to a *supposed* Saint; for this reason, that there was nothing very certain or satisfactory in the traditions concerning him. One day, when St. Martin was at his prayers, the ghost of this person appeared to him, and frankly confessed "that HE WAS A DAMNED SPIRIT; that when alive he had been a robber; and that he had suffered death for his crimes by the hand of the public executioner." But we shall be told, and indeed are told, that to prevent *mistakes*, a solemn "*Process*," under the special cognizance of the Pope, and the "Congregation of Sacred Rites," has long since been instituted, by which the pretensions of any deceased person, for whom the honour of Sainthood is demanded, are most strictly examined into; particularly the sufficiency of miracles alleged to have been wrought by him: for, the working of miracles is always held to be an *indispensable* qualification. A certain personage, sometimes called the "Devil's Advocate," is appointed for the honourable purpose of throwing doubts and difficulties in the way, who, from time to time suggests objections, and enforces every reasonable surmise, all of which must be met by the parties pressing for the "Beatification." The late accomplished Roman Catholic Barrister, Mr. Charles Butler, in his "Book of the Roman Catholic Church," p. 280, says, that the inquest "proceeds through several stages, until it is ascertained, by the most

* Sulpicius Severus, [surnamed the Christian Sallust] was an Ecclesiastical writer, who flourished about the beginning of the Fifth Century. He was a disciple of the celebrated St. Martin of Tours, and the friend of Paulinus, Bishop of Nola. He wrote the life of St. Martin of Tours. He was greatly admired by Bellarmine, and is still held in high repute by Romish writers. His style is elegant, but he was sadly credulous on the matter of miracles, &c. &c.

solemn and strict proofs, that the party possessed the virtues of faith, hope, and charity, in an eminent, or,—to use the language of the *proceedings*,—in an heroic degree; and that *miracles* were worked by him, or *through* his intercession."

Specimens of such miracles have been already given from the Breviary. But, are we to believe that St. Francis de Paula, and St. Raymond, were in the habit of sailing across the channel upon their cloaks? Are we to credit that St. Raymond, albeit, after his cloak-voyage of *one hundred and sixty miles*, in *six* hours, was so *little* fatigued, that he could enter his monastery at Barcelona, "*THE GATES BEING SHUT?*" Are we called upon to believe, without doubt or hesitation, that St. Dennis took it "into his head," after he had *unwillingly* "parted company" with the *same*—again to *PICK IT UP, AND CARRY IT IN HIS HAND TWO MILES?* Yet, all this, and even far more contemptible trash, may be read from out of the Four volumes, 12mo, of the Breviary now before me. Are we, I would continue to ask—to give credit to the "Lying Wonders" of the *indelicate* Liguori, even though Dr. Wiseman be his *Biographer* and *Eulogist*, and, as a matter of course, his *worshipper*? The *MORAL DEPRAVITY, AND LOATHESOMENESS* of the "Confessional," forbid my introducing it into the "Hand-Book." Nothing but the *dread* of polluting the mind of the young reader, could prevent my opening this, more than "dark chamber." I have at my hand, Antoine, Bailley, Dens, Delahogue; and, Dr. Wiseman's God-child, the . . . Liguori; but, I have, moreover, the works of that miserable Jesuit, Thomas Sanchez, of Corduba, a copy too, which till recently occupied its *proper* place in the library of a monastery with no less than *thirteen hundred and twelve pages, folio*, and a huge index, *all* devoted to "Controversies upon, and Discourses about Matrimony." This enormous glut of obscenity mainly furnished all the above named "Canonists" and "Moralists" with matter for the production of these disgraceful publications, which go under the name of Treatises upon "Moral and Dogmatic Theology." From these impure "Text and Conference Books," the *Inquisitorial* Priest derives his *vocabulary*, for the service of the "Tribunal of the Confessional;" with unlimited license, at any time, to draw upon his own *native* pruriency! But, after this digression from miracles, allow me, Reader, to recur again to the "solemn and strict proofs," that miracles had been wrought by, or

through the intercession" of the *candidate* for Saintship. In the *Bullarium Magnum*, title 1, p. 604, may be found, the Bull of the Canonization of St. Francis de Paula. The following declarations, in the way of "strict proofs," are vouched, namely, that the aforesaid Francis had—(he was not yet made a Saint) "*Boiled beans for dinner, in cold water, without fire; and that he lighted a lamp in a Church, without fire!*" He would be, I ween, in this our day, an *unpopular* Saint, were his worshippers, alone, to consist of *coal-merchants, tallow-chandlers, and gas-factors!!* (See more of him, AFTER he was Sainted, at p. 91.)

EXTRACTS FROM THE FATHERS AGAINST SAINT-WORSHIP.

The learned Mr. Faber justly observes, that, "God, in His infinite wisdom, has thought fit to put a marked difference between our soliciting the intercessory prayers of the living, and our soliciting the intercessory prayers of the dead. The *former* action he has expressly *allowed*: the *latter* he has not expressly allowed. Respecting the *one*, he speaks permissively; respecting the *other*, he is totally silent. . . . Why did God authorize us to solicit the prayers of the living,* and yet did not authorize us to solicit the prayers of the dead? The reason seems to be this:—When we solicit the intercessory prayers of our living friends, we are in no danger of lapsing into any undue or superstitious veneration of them; but, when we solicit the intercessory prayers of the departed Saints, we are in *very considerable* danger of falling into habits altogether irreconcilable with the undivided allegiance which we owe to the Creator."

The Primitive Christians understood St. Paul, to have foretold an Apostacy in the Christian Church to the worship of canonized mortals; for, when St. Epiphanius, about A.D. 390, was contending against a sect of Marian worshippers, termed Collyridians, he *actually cited* St. Paul's prophecy: 1 Tim., iv. 1.

The first persons recorded, as offering divine honours to the Virgin, were the Collyridians, [so called, from a Greek word signifying a sort of bun, or cake, of a cylindrical form,]

* Papists justify their praying to dead or departed Saints, by reference to the allowance given in Scripture, to ask a living Saint, or Christian friend, to pray for, or with us.

who offered cakes to her in sacrifice upon her festivals, when, at the same time, they worshipped her as a goddess. This superstition came from Thrace, and the yet more distant regions of Scythia and Arabia. While they were pagans, they were in the habit of baking, and presenting similar little cakes to the goddess Venus, or Astarte (the moon); and after they professed the Christian religion, they blindly thought that this same honour might be shewn to the Virgin Mary. But hear the condemnation of one of Rome's canonized Saints, St. Epiphanius, already alluded to, Bishop of Salamis :—

"Some persons," writes he, "who flourished in the earlier half of the fourth century, are *mad* enough to honour the Virgin as a sort of goddess. Certain women have transplanted this vanity from Thrace into Arabia. For they sacrifice a bread-cake in honour of the Virgin; and, in her name, they blasphemously celebrate sacred mysteries. But the whole matter is a *tissue of impiety*, abhorrent from the teaching of the Holy Spirit; so that we may well call it a diabolical business, and a manifest doctrine of the spirit of impurity. In them is fulfilled this prophecy of St. Paul: 'Certain persons shall apostatize from the faith, attending to fables, and doctrines concerning demon-gods.' For the purport of the Apostle's declaration is this: they shall pay divine worship to the dead, even as men formerly paid such worship in Israel. In like manner also, the *glory due* unto God has been *changed into error* by those who see not the truth. For the natives of Neapolis still sacrifice to a girl, whom I take to have been the daughter of Jephthah; and the Egyptians honoured Thurmotis, Pharaoh's daughter, as a goddess; and many such things as these have happened in the world, to the seduction of those who are seduced. But we christians must *not indecorously honour* the saints; rather ought we to honour him who is their Sovereign Lord. Let, then, the errors of seducers cease. The Virgin Mary is *no* goddess. To the peril, therefore, of his own soul, let no one make oblations in her name."—*Epiphanius against the Heretics*; Book iii., *Heresy* 78.

"But neither Elias is to be worshipped, although he be alive, nor is John to be worshipped. . . . Nor is Thecla, or any one of the Saints worshipped. For that ancient error shall not prevail over us to forsake the living God, and to worship the things that are made by Him. For they served and worshipped the creature more than the Creator, and became fools. For if an angel *will not be* worshipped, how much more will not she who was born of Anna?"

Again, further on, he writes :—

"What Scripture has delivered anything concerning this? Which of the prophets have permitted a man to be worshipped, that I may not say a woman? . . . The body of Mary was holy, indeed, but *not* God. The Virgin, indeed, was a virgin and honourable, but *not* given to us for adoration, but one that did *herself* worship Him who was born of her in the flesh, and (who) came down from Heaven out of the bosom of the Father."

After censuring the Collyridians, he thus concludes:—

"Let Mary be in honour; but let the Father, and the Son, and the Holy Spirit be worshipped. LET NO ONE WORSHIP MARY." (*The same; Heresy 79.*)

ATHANASIUS.

"Peter, the apostle, admonished Cornelius, who desired to worship him, saying, 'I also am a man.' The angel in the Apocalypse admonishes John, who desired to worship him, saying, 'See thou do it not; I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book—worship God!' *Therefore, it appertains to God only to be worshipped; and the angels themselves are aware of this.* For, although they surpass others in glory, they are all creatures, and are not beings to be worshipped, but beings who worship the Lord. The angel, therefore, admonishes Manoaah, the father of Sampson, who wished to sacrifice to him, saying, 'Offer not to me, but to God.'—*Third Oration against the Arians. (Printed at Paris, 1627.)*

AUGUSTINE.

"He is the High-priest who has now entered within the veil, and who ALONE, of those who have appeared in the flesh, intercedes for us. As a figure of which, among the first people, and in the first temple, the High-priest alone entered into the holy of holies, whilst all the people stood without."—*On 64th Psalm, Vol. iv. p.p. 632, 633; Benedictine edit. (Paris, 1685.)*

"They answer, 'We do not worship evil spirits, but we worship those beings whom you call angels, who are the powers and the ministers of the great God.' I wish you would worship them, and you would soon learn from them not to worship them. Take the angel for a teacher. He was instructing one of Christ's disciples, and he exhibited to him many miracles in the Apocalypse of John. The latter, however, when he beheld a certain miraculous vision, feared greatly, and cast himself at the feet of the angel; but the angel, who only desired the glory of his Lord, said, 'Arise, what are you doing. Worship Him, for I am your fellow-servant, and of thy brethren.'"

"Let religion bind us to one Almighty God, because between our minds, in the which we understand the Father, and the truth—that is to say, the internal light by means of which we understand him—no creature is interposed."—*Upon the 96th Psalm, Vol. iv. p. 1054. (Edition as above.)*

Against the Romish Error, that the Virgin Mary, as the Mother of the Lord, is entitled to very high privileges and honours.

"It is written in the Gospel, that when the mother and brethren of Christ, that is, his relations after the flesh, were announced to him, and waited without, not being able to approach him by reason of the crowd, he answered, 'Who is my mother, and who are my brethren?' And pointing to his disciples, he said, 'These are my brethren, and whosoever shall perform the will of my Father, he is my brother, and mother, and sister.' What else did he teach us by this, but that we should prefer our spiritual to our carnal relationship, nor that men are there—

fore blessed because they are carnally related to righteous and holy men, but because they *adhere* to them by their obedience and their imitation of them in doctrines and morals. Mary, therefore, *was more blessed in adopting the faith of Christ, than in conceiving his flesh.* For when some one said to him, 'Blessed is the womb that bare thee,' he answered, 'Yea, rather, blessed are they that hear the word of God and keep it.' Lastly, what did that relationship profit his brethren, that is, his relations after the flesh, who did not believe in him? Thus also, her *maternal* relationship would have profited Mary *nothing*, if she had not borne Christ more blessedly in her heart than in her flesh."—*Upon Holy Virginity*, c. 3, tom. 6, p. 342. *Benedictine edition.* (Printed at Paris, 1685.)

"Wherefore, when the Lord appeared wonderful, in the midst of the crowd, working signs and wonders, and showing what was hidden in the flesh, certain persons admiring, said, 'Blessed is the womb that bare thee.' But he answered, 'Verily, blessed are they who hear the word of God and keep it.' That is to say, 'My mother, whom thou hast called blessed, is thence blessed, because she *keeps* the word of God, *not* because the word *was made* flesh within her.'"—*Tenth Treatise on the 2nd Chap. of John's Gospel*, tom. 3, p. 370. (Same edition.)

CHRYSOStOM.

"God is always nigh; but if thou wilt entreat man, thou askest what he is doing, and he is asleep, he is not at leisure, or the servant giveth thee no answer. But with God there are none of these things. Whithersoever thou goest and callest, he heareth; there is no need of leisure, nor of a mediator, nor of a servant to keep thee off. Say, 'have mercy on me,' and presently, God is with thee. For, while thou art yet speaking, he saith, 'I will say, behold, here I am.'* . . . And mark the philosophy of the woman of Canaan: She entreats *not James*, she beseeches *not John*, neither does she come to *Peter*, but she breaks through the whole company of them, saying, '*I have no need of a mediator*, but taking *repentance* with me for a *spokeswoman*, I come to the fountain itself. For this cause did he (Jesus) descend, for this cause did he take flesh, that I might have *boldness* to speak unto him. I have no need of a mediator—have thou mercy upon me.'"—*Upon the sending away of the Woman of Canaan*, Vol. 5, p. 195. (Printed at Paris, 1621.)

GREGORY NYSSEN.

"The word of God has ordained, that none of those things which have their being by creation, shall be worshipped by men, as we may learn out of nearly all the divinely inspired Scriptures. Moses—the Tables—the Law—the Prophets afterwards—the Gospels—the Decrees of all the Apostles, equally *forbid* our looking to the *creature*."—*Fourth Oration against Eunomius*, Vol. 2, p. 144. (Paris, 1615.)

THEODORET.

"There is one mediator between God and man, the man Jesus Christ. There is *ONE* conciliation of peace, who joined what were

* Oh, that poor sinners would but only take encouragement from this.

before disjointed and distant from each other. But he called Christ man, because he called him an *intercessor*; for an intercessor was made man, and as he, who desires to reconcile any two persons who are contending and fighting, placing himself between them, and holding one with his right hand and the other with his left, brings them to friendly feelings and unites them; so He, when he had united the divine nature to the human, conciliated an inviolable peace, which cannot be dissolved."—*On the 1st Epistle to Timothy, Chap. 2, p. 805. Latin edition, (Paris, 1608.)*

"Because they commanded men to worship angels, he enjoins the contrary, namely, that they should adore their words and their deeds, with the commemoration of our Lord Jesus Christ. *Send up thanksgivings, he says, to God the Father through him, and not through angels.* The Council of Laodicea, also following the Greek, and desiring to heal that *old disease*, made a law that people should not pray unto angels, nor forsake the Lord Jesus Christ."—*On the 3rd Chap. of Colossians, (Printed at Paris, 1608.)*

"This vice," (Angel Worship), says Theodoret, "continued in Phrigia and Psidia for a long time, for which cause, the Council assembled at Laodicea forbade them by a law* to pray to angels." (*From the same.*)

IMAGE WORSHIP OF THE CHURCH OF ROME.

In his examination on oath, before a Committee of the House of Commons, Dr. Kelly, Roman Catholic Bishop, blandly stated that: "Roman Catholics consider Images as possessing not the least sense or intelligence; and, that the honour, or respect given to pictures and images, may be useful in reminding them of circumstances connected with religious duties; *but, that they attach no importance to them beyond that.*"—*Evidence on Ireland, (1824 and 1825,) Commons, page 241.*

That the above declaration is not in accordance with either the decrees of Councils, or the practices of the Papists, ample evidence will be given in the Extracts, which I shall presently proceed to make. In the meantime, however, I would give some Historical information for the good service of the Reader.

The practice of image worship, had its origin in the Eastern, or Greek Church, but, in process of time, the Western, or Latin Church, began to corrupt herself. In A.D. 725, this idolatry became so general, that the Emperor Leo, surnamed the Isaurian, determined to abolish the use of images altogether.

* Probably 35th Canon. The Council was held between 860 and 870 according to Dupin.

Gregory Nyssen says, that images and pictures were originally intended to be helps to memory, and instructors to the illiterate; that is to say, the pictures and images of martyrs, whose sufferings were also painted upon the walls of the churches. No sooner, however, had the Emperor Leo commenced the good work, than he was assailed by Gregory II., then Pope, German, Patriarch of Constantinople, and St. John Damascene. The Pope, however, was the most vehement. He urged the most ridiculous arguments in favour of the practice. But, when the Emperor saw that the Pope would lord it over him, he writes him thus:—"I will send to Rome, and break down St. Peter's image, and will carry Gregory" [the Pope himself,] "away, as Constans did, formerly, Martin." On the 7th January, A.D. 730, the Emperor issued an Edict, whereby he ordered all the images to be removed* out of the churches, and sacred places, to be thrown into the fire; inflicting penalties upon them that would not obey this order. German, the Patriarch, was turned out, and Anastasius was appointed to the see or Patriarchate of Constantinople. Constantine Copronymus, Leo's son, followed in the steps of his father, and for the better establishing of this good discipline, he convened a Council, A.D. 754, at Constantinople, composed of 338 Bishops. This Council commenced in February and ended in August, same year. The substance of the decree against images, I shall give presently. The exertions of this Prince to cleanse the church from idolatry, rendered him odious in the eyes of the image-patrons. In the histories of these times, he is designated by them as, Magician, worshipper of demons, blasphemers, wretch, Herod, Nero, &c. He was succeeded by his son Leo IV., who bade fair to follow in the steps of his father, but his wife, the *infamous* Empress Irene, crossed him, for she became the most determined worshipper, and patroness of images. The Popes Zachary, Stephen, and Paul, urged her to contend for the restoration of this idolatry. In 780, Leo IV. died, and this vile Irene† became regent during the minority of her son,

* The images at first, were ordered to be raised so high, that there would not be a temptation to idolatry. But this not sufficing, Leo saw it necessary to have them pulled down and destroyed. Images, amounting to *seven hundred and thirty*, were broken in pieces, and burnt. This was a good work.

† This second Jezebel, or Athalia, is said not only to have poisoned her husband, but also to have *torn out the eyes* of her son Constantine. She gave herself up to every kind of profligacy and immorality.

Constantine VII. She at once adopted means to promote the veneration of images throughout her dominions. Tarasius, a LAYMAN, was now promoted to the Patriarchate of Constantinople. The Empress entered into a confederacy with Pope Adrian I. The Second* Council of Nice was convoked A.D. 787. There were about 350 Bishops present, besides several of the inferior clergy. Their principal acts, of course, consisted in repelling the decrees passed against images, 33 years before, at the Council of Constantinople. Worship of images was sanctioned by regal authority. Honour of Salutation: the Kiss: Religious Veneration: Burning of lights, &c., were *all* decreed to images. Afterwards, *bad* became *worse*; for, though this Council *did not sanction pictures or images* of the Trinity: yet after ages did, as I could easily shew by several in my own possession. When Irene's son, Constantine, came of age, he was found to be a decided enemy to this wicked idolatry; but as Spanheim forcibly observes: "fanatic zeal stifled the tenderness of nature in his mother, and she very soon deprived him of his eyes, and afterwards of his life." Reader, what do you think of the good (?) Cardinal Baronius, Rome's greatest, and *pet*, annalist, applauding this *motherly* act? See Baronius' Annals, A.D. 796, No. viii. The opposition to images was continued for some considerable time, but after the death of the wretched Irene, the Empress Theodora gave a full license to this idolatrous practice. See more of this in Spanheim's Ecclesiastical Annals; elegantly, and faithfully translated by the Rev. Geo. Wright, Vicar of Hafferton, Yorkshire, (London, 1840,) whose translation I have in part adopted. The following is the substance of the Decree of Constantinople, as given by that great, and candid Historian, Lewis Ellies Dupin, Doctor of the Sorbonne. I cite him, because no Romanist can object to him:—

... "The definition of the Council of Constantinople, (A. D. 754), follows these testimonies: they forbid all sorts of persons to make, to worship, or to set up in church, or in private houses, any image, upon pain of deposition if it be a bishop, a priest, or a deacon, or of excommunication, if it be a monk or a layman; and it enjoins them to be dealt withal according to the rigour of the imperial laws, as adversaries of God's laws, and enemies of their ancestors' doctrines. But they forbid to take away the sacred vessels under that pretence, or to make them

* Papists rank this Council as the 7th General Council.

pass for images; as also the veils, vestments, and other things used in the sacred ministry. This declaration is enjoined with the anathematizing of those that do not receive the doctrine of the six first Councils. Those are also anathematized who make images of Christ, or of the Saints, after the acclamations to the Emperors Leo and Constantine, and imprecations against German, Gregory, and John Demascene, who are anathematized and deposed." See *Dupin's History of Ecclesiastical Writers, eighth century; folio edit., p. 143.* (London, 1699.)

COUNCIL AGAINST COUNCIL.

(*From the same.*)

"The Bishops of the *first* Council" (Constantinople) "deny images to be of the tradition of Christ, of the Apostles, or of the Fathers. Those of the *second*" (Nice) "maintain them to be a tradition of Christ which was not written, and prove it by the story of the statue, erected by the woman with the bloody flux, to the honour of Christ. I should desire a better proof of it. They allege the other proofs they had brought in, some of which, do indeed show that the use of images was common in the churches in the fourth and fifth centuries, but never a one comes up to the time of Christ, the Apostles, or their immediate successors.

"The Bishops of the *first* Council add, that there is no prayer in the church for the hallowing of images. Those of the *second* answer, there are many holy things in the church which are not hallowed by prayer, but are holy by their very name; as the cross and the sacred vessels, which are revered by reason of their shape and use; that it is so with images, which have reverence paid them for the sake of that they represent, and of their usefulness.

"The Bishops of the *first* Council, charge them that honour images of saints, with lapsing into heathenism. Those of the *second* make a vigorous defence upon this article, maintaining, that they worship them not as they *worship God*, but that they embrace and salute them, and pay them an outward worship, to express their veneration of the saints represented by them; besides that, they use them for their own instruction, and for raising godly motions in the beholders.

"From reasons they came to authorities, and first of all they allege two testimonies of the Scripture where it is said, *that God is a Spirit, that they that worship him, must worship him*

in spirit and in truth; and that no man hath seen God at any time. The Fathers of the *second* Council answer, this cannot be understood but of the Deity, and cannot be applied to Christ's humanity; thus confessing, that they would not have approved of the *images* of the Trinity.*

"The second place of Scripture is that famous one of Deuteronomy: *Ye shall make to yourselves no graven idol.* The Fathers of the *second* Council answer, this ought not to extend to images of christians, but respects only the Jews and profane images,—that Moses himself explained this precept by making cherubims by God's order. I pass by the other places of Scripture which are less pertinent by far than the preceding, to come to the testimonies of the Fathers." *Dupin's History of Ecclesiastical Writers, eighth century, p. 142. (Edition as above.)*

The Reader is also referred to the Creed of Pope Pius IV., Article ix., at page 3 of this compilation.

Second Council of Nice, A. D. 786.

"The venerable images, both of the dispensation of our Lord Jesus Christ as he became man for our salvation, and of our unpolluted lady the holy Mother of God, and of the god-like angels, and of the holy apostles, and prophets, and martyrs, and all the saints, I salute, and embrace, and adore, according to their just degrees of honour, rejecting and anathematizing, from my whole soul and intellect, that synod, which was congregated through madness and folly, and which has been denominated the Seventh Council: though, by persons who think rightly, it is lawfully and canonically styled a false synod, as being alienated from all truth and piety, and as having rashly and boldly and atheistically backed against the heaven-delivered ecclesiastical legislation, and as having insulted the holy and venerable images, and as having commanded them to be removed from the holy churches of God.—Anathema to the calumniators of Christians! Anathema to the breakers of images! Anathema to those who apply to images the scriptural denunciation against idols! Anathema to those who refuse to salute the holy and venerable images! Anathema to those who call the holy images idols! Anathema to those who aid and abet the dishonourers of the holy images."—*Second Council of Nice; Action 1, Labbeus and Cossart's Collection, Vol. xii., pages 56 and 57.*

The Council of Frankfort, A. D. 794.

"The question respecting the recent Council of Constantinople,† which was held concerning images, was brought upon the carpet, in

* I have in my possession several pictorial representations of the Trinity.

† This Council, it will be recollected, decreed, that images should not in any wise be tolerated.

which it was written, that those should be accursed who did not pay service or adoration to images as to the divine Trinity. Our above-mentioned most holy fathers despised service and adoration in every way, and with one agreement condemned them."—*See Labbæus and Cossarte's Councils.*

Council of Trent.

ON THE INVOCATION, VENERATION, AND RELICS OF THE SAINTS, AND ON SACRED IMAGES.

SESSION XXV.—"The images, moreover, of Christ and the Virgin Mother of God, and the other saints, are to be had and retained, particularly in the churches, and the due honour and veneration are to be given to them; not because any divinity, or virtue, is supposed to reside in them, upon account of which they are to be worshipped, or that anything is to be sought from them, or that trust is to be placed in images, as was formerly the case among the Gentiles, who placed their trust in idols; but because the honour which is exhibited to them is referred to the prototypes, which they represent, so that through the images which we kiss, and before which we uncover our heads and prostrate ourselves, we adore Christ, and we venerate the saints, whose similitude they represent."

The Roman Pontifical.

ORDER OF RECEIVING AN EMPEROR, ETC.

"The Emperor on horseback, or (as is more befitting,) alighting near the city, where the clergy meet him, falls on the ground on his knees, and then *kisses the cross*. Then he is conducted to the church; the procession going immediately before the emperor, and the emperor's sword-bearer, on horseback, next after the prelate of the procession. But if a Legate Apostolic receives the Emperor, or enters the city with him, or otherwise goes and rides with him, in that case, he that bears the sword before the emperor, and he that carries the legate's cross, shall go together (abreast). *The cross* of the legate, because *Latria* is owned to it, shall be on the *right hand*, and the *sword* of the emperor on the *left*. Meantime, as the procession advances to the church, they shall chant the Antiphon:—

'Behold I send *my messenger*, and he will *prepare thy way* before thy face.'—*Roman Pontifical*, p. 486. (*Antwerp*, 1627.)

The third part of the Theological Summary of St. Thomas Aquinas, printed at Rome, 1686. Question 25, Art. 3.

"It is thus, therefore, to be decided, that no reverence is due to the image of Christ in respect of its being any substance, say carved or painted wood, because reverence is due only to a rational nature. It remains, therefore, that reverence is shown to it only in respect to its being an image; and thus it follows that the same reverence should be paid to the image of Christ as to Christ himself. Since, therefore, Christ is adored with the worship of *latria*, it follows that his image is to be adored with the worship of *latria*."

IMAGE OF THE SACRED HEART.

"I advise you to put, in the different places you are used to frequent, some devout *image* of this adorable heart, the sight of which may enable you to renew often your holy practices of devotion in its honour, and inspire you with the fire of divine love. You may even, according to the interior inspiration of grace, kiss this image with the same affection with which you would kiss the heart of Jesus."—*See Sacred Heart, with Indult of Pope Pius VII., the Bishop of Boulogne's Pastoral Letter, page 26.*

[This *Indult* was published by Dr. Milner, the late Popish Bishop of Castabla.]

It is admitted by Dr. Delahogue, from whose authority there is no appeal, that images were not used in the churches *for the first three centuries*. The practice, probably, crept in about the fourth century. At all events, towards the close of the sixth century, we find Pope Gregory the Great recommending their use as books for the ignorant, but, *forbidding* their worship in any shape. In the eighth century, the Council of Constantinople, which the Church of Rome repudiates, decreed their removal from the churches. The second Council of Nice, decreed in opposition to this—that an honorary worship was to be paid to them. The Council of Frankfort, consisting of almost all the western bishops, decided, *in opposition to both of these*, that images were to be preserved in the churches, but that no sort of worship was to be paid to them. Many Romanists denied this, in defiance of all the testimony of antiquity; and indeed it clearly proves that the doctrine of the infallibility of general Councils was not held in the eighth century: but Bellarmine and Baronius reluctantly admit the fact. In the twelfth and thirteenth centuries the worship due to the blessed Trinity, was evidently paid to images. For we find it recommended, not only by Romish doctors, but by canonized saints. The Council of Trent reverted to the decree of the second Council of Nice, viz., that an honorary worship was due to sacred images, and that *all the honour paid to the image passed to the Prototype*. Hence, there are no assignable limits to the adoration of images.

Dr. Delahogue, candidly avows, *firstly*, that there is no apostolical or divine tradition in favour of images:—

"Although this tradition cannot be carried up to the days of the apostles, the cause which we defend will not be injured thereby."—*Treatise on the Mystery of the Trinity, Appendix on the Worship of Saints, p. 258. (Printed by Richard Coyne, at Dublin, 1822.)*

Dr. Delahogue admits, *secondly*, that there was no public worship of images for the first three centuries:—

“Hence* was the reason why no public worship of images can be detected in the Church during the first three centuries, which even in private must have been very rare.”—(*See same*, p. 265.)

THE MIRACULOUS PICTURES OF 1796—97.

“*Official Memoirs relative to the Juridical Examination into the Authenticity of the Miraculous events, which happened at Rome, in the years 1796-97, including the decree of approbation, &c., with an account of similar prodigies which occurred about the same time at Ancona, and other places in Italy. Translated from the French, compared with the original Italian of Sig. Gio. Marchette, Apostolic Examiner of the Clergy, and President del Gesu, by Rev. Benedict Rayment,*” (of York, now some time deceased.) “*London, Printed by Keating & Co., 1801.*” Amongst the Subscribers to this Translation, there are the names of *fourteen* Romish Bishops, and a great number of Priests and Laymen. About twenty-one years since, I purchased at Keating & Co.’s, Duke Street, Grosvenor Square, London, all the Copies of the above Edition, then offered for sale, and had them distributed amongst the clerical friends of the “British Reformation Society,” with which Society I had the privilege of being connected for upwards of thirteen years.—Indeed I was one of those, though the humblest, who had a share in the formation of that *most important* Institution, in 1827.

Third Picture, called Delle Muratti, page 35.

“The miraculous movement in the eyes of this picture was first observed on Saturday, the 9th of July, 1796. . . . The circular movement of the eyes, as described by the witnesses, continued without any interruption during many months. . . . Mr. Barnard Larco, a merchant of Geneva, saw the same. He was greatly prejudiced against the miracles. When he observed the motion so visibly, he could no longer resist the strength of evidence, and was one of those who, on the spot, made an offering of a silver crown to the Mother of God. . . . We shall here mention this other species of miracle, I mean the general conversion of manners, &c., page 41. Dress, customs, manners, language, all were instantly changed. The sacred names of Jesus and Mary were on every lip, and seemed to make a feast for every heart. You would meet at every step, altars erected, where the blessed virgin Mary, mother of God and man, was represented. Surrounding crowds

* That is to say, the fear of openly encouraging *Pagan* idolatry!

on their knees were incessantly soliciting her favours. . . . All the priests destined to the ministry of the word, found the people so well disposed by the events of the two preceding days, that we were necessitated to make this public avowal, that it was the blessed virgin herself who had done this work for us, and had prepared the minds and hearts of the faithful for the worthy participation of the proffered favours. . . . The people, in companies, returned home, reciting the rosary, or singing the litanies and other prayers in honour of the virgin, but with such tender and sentimental feelings as forced tears of affection from every eye. Notwithstanding the intense heat of the weather, the pictures of the virgin were never more frequented, either by day or night. Towards night, another very moving spectacle came on; the faithful, of their own accord, formed themselves into societies more or less numerous, and followed devoutly in procession, repeating at intervals, these and like ejaculatory prayers: 'Live Mary, live Jesus, live Mary, and He who created Mary!' In these processions, determined by the piety of the faithful, the youth generally led the way, then came the men, after them followed the women, and the girls closed the train. . . . Their demeanour was always equally edifying and respectful. They spoke to none as they passed along the streets, and they listened to the sweet name and enamoured praises of Mary. . . . So well was everything conducted in these processions, that a *few priests* could lead fifteen or twenty thousand, with the same propriety and decorum as they could lead a small body of associates in a regular and pious confraternity."

"Father Christopher du Vollepietra, Lecturer of Theology, in the Capuchin Convent, in Rome, testifies, (p. 126,) on oath, that 'he had made the science of optics his particular study; that he went on Sunday, the 17th of July, 1796, to the collegiate church of St. Nicholas, for the purpose of seeing the picture of the blessed virgin of Guadalupe placed in that church; that, after reconnoitering the exact and ordinary position of the pictorial eyes, he fixed upon a situation sufficiently near to observe the smallest occurrence, and there he made his observations, that he had never seen the picture before, and therefore could not be suspected of any prevention in its favour,' (Is it possible to conceive more satisfactory proof of the witness's perfect sincerity?) 'that he continued his prayers with his eyes fixed on the ground, that they might be more fresh and certain, waiting for the moment to observe the miracle, as soon as he should receive notice from the general acclamations of the people.' It was not long before he heard a general cry, 'See, see, behold the virgin!' Then, quickly raising his eyes, 'I saw,' says he, 'the laws of nature suspended; artificial eyes, painted on canvas, opening, and the surrounding white clearly visible. They remained open at least the space of four seconds, and afterwards, with the same slowness and majesty, descended, and took their prior position.' Each of the spectators, moved with the spectacle, as we may easily suppose, burst into tears, and sometimes into acclamations of joy, in acknowledgment of the favours received," (a most exemplary instance of pious gratitude, for the only favour recorded, is that of being permitted to see the *white of the virgin's eyes*) "or manifested marks of sincere repentance and compunction. It was a most edifying spectacle, to see the lively and simple faith of these good Christians, who, as

soon as the miracle ceased, would begin to invoke the most tender of mothers in these terms: 'Most holy mother, permit us to see the prodigy once more;' and the holy virgin, full of goodness and condescension, would hear their prayers, and grant them this consolation, by again opening and shutting *her eyes*."

MIRACLES IN ATTESTATION OF THE POWER AND VIRTUE OF
IMAGES.

*Declaration of Constantine, Bishop of Constantia, in Cyprus,
in favour of Images, at the Second Council of Nice.*

"A carter went, with his goad in his hand, into one of the churches in that city to his prayers. In the midst of his devotions he chanced to see an image of the Virgin in colours on the wall;* upon which he lifted up his goad, and *struck out the right eye* of the figure. On leaving the church, he returned to his team, and soon afterwards having occasion to use his goad, the instrument broke, a fragment entered his right eye and blinded him. This man" says the Bishop, "I myself have seen, I know him to have only one eye."

"Another man," says the same venerable authority, "of the City of Citium in the same island, being employed to hang a church with veils, in honour of the festival of the blessed Virgin's assumption, in the course of his work *drove a nail into the forehead* of an image of St. Peter painted on one of the walls. He fastened his rope, and spread the veil; but before an hour was over, he was seized with an intolerable pain in his head, particularly in his forehead. This continued the two days of the festival, during which he lay in great torment. It happened, however, that the Bishop of Citium heard of the occurrence, and he, after giving the man a severe reprimand, directed him to go and take the nail out of the image. He did so; and, as soon as the nail was extracted, his pain ceased."—*Labbæus and Cossarte's Councils*, Vol. 7, p. 269.

The next case is read as an extract from the life of St. Symeon Stylites, the great wonder of the habitable globe, of whom it is further stated, that images† of him were placed in the vestibules of all the workshops in Rome, as a guard and protection to those who placed them:—

"A lady of Rhosopolis, in Cilicia, by name Theotecna, lived with her husband twenty years, but had the misfortune to be childless. She was indeed, and from her earliest childhood had been, vexed with a devil. At the end of twenty years, her husband, having lost all patience of so long a disappointment of his hopes of issue, dismissed her from his house. Luckily for her, she found a Caravan, just about to set off on a pilgrimage to St. Symeon; and she was but too happy to join the company. As soon as her devil came within sight of St. Symeon, he gnashed his teeth, and was in the greatest torture, seeing the *spiritual Image of the Saint*, which thus addressed him in a

* The Council of Constantinople had decreed against Images, &c. in churches.

† Labbæus and Cossarte's Councils, page 265.

human voice: 'I'll drive thee from her, thou wicked and foul fiend, and she shall go back to her husband, and have a child within a twelve-month.' The devil bellowed in return, 'It is no business of yours: what harm have I ever done to you, that you *drive me away from my wife*? And you will give them a child too, will you? though she never had one to me!' St. Symeon, after giving him a good rating, commands him to run off like a vile slave, as he was, and draw water, and gather sticks, and be burned all the while with a fiery flame. The words are no sooner out of the saint's mouth, than the devil begins to do as he is bid,—*but with a very bad grace*, roaring and moaning, and jumping about the whole time. At last, when he had finished the job the saint had set him, in the presence of all the people, at the sight of a flash of lightning which was coming against him, he set up a fresh howl, and out he came. Immediately, the poor lady finds herself quite recovered, and receives from St. Symeon the comfortable assurance, that her husband has had a wonderful change wrought in his heart towards her by the divine interposition. Accordingly she goes home to him, is received with open arms, becomes a joyful mother before the year is out, and lives very happy ever afterwards."

"In the midst of all her happiness, however, she does not forget her benefactor. At a very early opportunity, she and her husband took their babe with them, to show him to the saint, and to pour forth their devout acknowledgments of the blessings they owed to him."

"But their gratitude does not end here; immediately after their return, the lady, instructed by a *special revelation* from heaven, set up an IMAGE of the saint in one of the inner apartments of her house: which Image was soon the resort of the whole neighbourhood, on account of the astonishing miracles which it wrought: for the *Holy Spirit which dwelt in St. Symeon, himself, overshadowed* this Image of him. In particular, one woman, having had an issue of blood fifteen years, *coming near in faith*, departed, after seeing the Image, and immediately her issue staid: for she said within herself, 'if I may but see the likeness of him I shall be whole.'"*

"A certain Hermit was harrassed by the dæmon of Incontinence. One day, when the devil was attacking him more furiously than usual, the old man burst into tears, and remonstrated with his enemy for never leaving him alone, but being *as hard* upon him in his *old age* as in the *prime and vigour* of his *youth*. On hearing this, the devil presents himself in a visible shape and proposes a compromise. 'Swear to me,' says he, 'that you will tell no one what I am going to say to you, and I will have done with you.' The terms are accepted: the old man swears by 'Him who dwelleth in the highest, that he will never mention it to any one.' 'Well then,' says the devil, 'do not worship this Image,' pointing to one of the blessed Virgin with the child Jesus in her arms, 'and I will never attack you again.' 'Let me think about it,' was the answer, and they parted. Next day, the hermit goes to the Abbot Theodore (who himself related the incident to Sophronius) and tells him all that has passed. 'Upon my word, Father,' says the Abbot, 'you have been finely duped, in taking this oath to the devil.

* Let the Reader compare this with Matt. ix. 20, and Luke viii. 44.

However, you have done perfectly right in breaking it, and telling me your case. As to the main point let me tell you, *you had better not leave a single in this city unvisited, than refuse to worship our Lord Jesus with his Mother in Image.* The good man, comforted and strengthened by this *ghostly council*, departs in peace, and in their next recontre bids the devil do his worst."

After the recital of this last narrative, the Synod filled with extraordinary exultation, the Bishop of Constantine exclaims aloud,—“Like necklaces of beads of gold, is the wonderful harmony of our inspired Fathers, in teaching us to worship images!!” *Labbæus and Cossarte’s Councils.*

From the Roman Pontifical.

BENEDICTION OF A NEW CROSS.

“A new Cross, or tablet, on which is depicted the Crucifix, is blessed in this manner:—Frankincense, and a censer, with fire and holy water being prepared, the Pontiff, standing with his mitre on his head, says:” (Here follow some prayers, of which this is one:) “We beseech Thee, Holy Lord, Almighty Father, everlasting God, to vouchsafe to *bless this wood of thy Cross*, that it may be a *SAVING remedy* to mankind,—that it may be to them the *strengthening* of faith, the *increase of good works*, and the *REDEMPTION* of their souls,—that it may be their *comfort, protection*, and *defence* against the cruel darts of their enemies, through our Lord Jesus Christ,” &c.

“Then frankincense is offered to the Pontiff in a vessel “which he blesses in a formal prayer; which being done, the Pontiff puts the frankincense into the censer; he then sprinkles the Cross with holy-water and afterwards censers it. Then standing uncovered, he says, ‘Blessed be *this wood*, in the name of the Father, and of the Son, and of the Holy Ghost: and may the blessing of *that wood*, on which the holy members of our Saviour were suspended, *be in this wood, that they who pray and bow themselves, propter Deum, before this Cross, may find sanctification both of body and soul*, through the same Jesus Christ our Lord.”

“Then the Pontiff, kneeling before the Cross, devoutly adores it, and kisses it: the same is done by as many others as will,”

Then follows a long prayer, to be made in case the cross is of metal, or of marble; in which, among other things, our Lord is thus besought:—

“Accept *this Cross* with those hands with which thou didst embrace that on which thou sufferedst: and *out of the sanctity of that Cross*, sanctify this; and as by *that* the world was delivered from all guilt, so let the very devout souls of thy servants, who now offer, by the *merit of this cross*, be freed from every sin committed by them, &c. Afterwards, the Pontiff, kneeling before the Cross, *devoutly adores it*, and kisses it.”—*Benediction of a new Cross; Roman Pontifical, p. p. 362-2. (Antwerp, 1627.)*

Roman Missal.—[*Dublin, 1822.*]

GOOD-FRIDAY.

"The priest approaches the epistle side, and there in the lower part of the corner of the altar, receives from the deacon a Cross prepared on the altar, which, turning his face to the people, he gradually uncovers from the top, beginning above the Antiphon, 'Behold the wood of the Cross,' and then in the remainder he is assisted in singing by the ministers until the '*Venite adoramus.*' But when the chorus sings, 'Come let us adore,' all prostrate themselves, except the person who performs the service. Then the priest proceeds to the front of the corner of the same epistle side, and uncovering the right arm of the Cross, and raising it a little higher than before, he begins, 'Behold the wood of the Cross,' the others singing and adoring as above. Then he proceeds to the middle of the altar, and totally uncovering the Cross, and elevating it, he begins a third time more loudly, 'Behold the wood of the Cross upon which the salvation of the world hangs. Come, let us adore.' Then the priest alone bears the Cross to a place prepared for it before the altar, and kneeling, places it there; *presently putting off his shoes, he approaches to adore the Cross, thrice kneeling before he kisses it. When he has done this, he returns and receives his shoes, and Casula, and afterwards the ministers of the altar, and then the other clergy and laity, two by two, thrice kneeling as is aforesaid, ADORE THE CROSS.*"

IDOLATROUS HYMN TO THE CROSS.

(*Roman Breviary*—14th September.)

"O, Cross, *only hope*, hail!
In this glory of thy triumph,
Give an increase of peace to the pious,
And blot out the crimes of the guilty."

IDOLATROUS ADDRESS TO THE CROSS.

(*From the same*—November 30th,—on the Feast of St. Andrew.)

"O good Cross, who hast OBTAINED COMELINESS FROM the Lord's limbs, RECEIVE me from men, and RESTORE me to my master!!"

IDOLATROUS WORSHIP OF THE WOOD AND THE NAILS OF
THE CROSS.

(*The Feast of the Exaltation of the Holy Cross.*)

"O, Cross, MORE splendid than all the stars, ILLUSTRIOUS to the world, MUCH beloved by men, MORE HOLY than all things, who alone wast WORTHY to bear the treasure of the world; SWEET WOOD, SWEET NAILS, bearing a sweet burden,—SAVE* this present multitude assembled to-day in thy praise."—(*Roman Breviary; Coyne, Dublin. Autumnal Portion, p. 309.*)

* Is not this downright, palpable Idolatry?

THE FATHERS AGAINST IMAGE WORSHIP.

AUGUSTINE.

"This is the chief cause of this mad impiety, that a figure resembling a living form operates more forcibly upon the feelings of these wretched men, than its being manifest that it is not living, and therefore that it ought to be *despised* by the living."—*Exposition of 113th Ps., Benedictine Edition.* (Paris, 1685.)

ORIGEN.

"Who in his senses would not smile to see a man, after his brilliant and philosophical disputations upon God, or upon the gods, turn his eyes to statues, and either offer prayers to them, or endeavour by contemplating them, as some conspicuous sign, to raise his mind* to the conception of the intelligent Deity!"—*Book 7. Against Celsus, Vol. 2. Latin Edition.* (Basil, 1571.)

"Christians and Jews refrain from these, on account of that precept of the law, 'Thou shalt fear the Lord thy God, and him only shalt thou serve;' also upon account of that commandment, 'Thou shalt have none other gods but me: thou shalt not make to thyself an image, or the likeness of those things which are in heaven, or on earth, under the heaven,' &c. Which so prohibit to us altars and images, that we ought to die rather than contaminate our faith to God with such impieties."—*In the same. (Edition as above.)*

"The images that are to be dedicated to God are not the works of artists, but what are *wrought and formed within us* by the word of God, namely, virtues in imitation of the first-born of every creature."—*Book 8. Against Celsus. (Same Edition.)*

CLEMENT ALEXANDRINUS.

"For in truth it is forbidden to us to exercise that deceitful art. For the prophet said, 'Thou shalt not make the likeness of anything, either in heaven above, or in the earth beneath.'"—*Exhortation to the Gentiles.* (Paris, 1641.)

TERTULLIAN.

"Every form or little form must be called an idol. Wherefore idolatry is the service and attendance of every kind of idol. . . . God forbids as well the making as the worshipping of an idol. In order to root out that which is the substance of idolatry, the divine law proclaims, 'Thou shalt not make an idol;' and by adding, 'nor the likeness of anything that is in heaven, or upon the earth, or in the sea,' prohibits the act to the whole world."—*On Idolatry, chap. 4, page 87.* (Paris, 1675.)

AMBROSE.

"The Gentiles worship *wood*, because they think that it is the *image* of God. But the *image* of the invisible God is *not* in that which is seen, but in that *which is not seen*."—*On Psalm 118, Vol. 1, Page 1095. Benedictine Edition.* (Paris, 1690.)

* Papists acknowledge that this is one reason why they pray before images.

"The Church knows no *vain* ideas, and *vain figures* of images; but she knoweth the true substance of the Trinity."—*On the Flight of Time*. Vol. 1. (*Edition as above*.)

CYPRIAN.

"Why do you bow down and humble yourself to *false* gods? Why do you slavishly bend before *silly images*, and the works of men's hands? God hath made you upright; to other animals, indeed, he has given a different shape and figure, and made them look downwards on the earth; but you were formed erect, and your countenance was designed to look up to God. To him look, as you were made to do, and seek him in his holy habitation, which is in the highest heaven. *Forsake*, therefore, these idols, which *human error has invented*. Turn to God, who will help you, if you supplicate him."—*To Demetrius*, p. 191. (*Printed at Oxford, 1682.*)

LACTANTIUS.

(*He wrote about 320.*)

"Wherefore, there is no doubt but that there is no *religion* wherever there is an *IMAGE*. For if religion consists in divine things, and there is nothing divine but in heavenly things—images, therefore, are WITHOUT RELIGION, for there can be *nothing* heavenly in that which is earthly." *Concerning the Origin of Error*; book 2, vol. 1, p. 185. (*Paris, 1748.*)

EPIPHANIUS.

"When I came to the village of Anablatha, and entered into the church to pray, I found there a veil hanging at the door of the Church, dyed and painted, and having the image as it were of Christ, or of some Saint; for I do not rightly recollect whose image it was. When, therefore, I saw, contrary to the authority of the Scriptures, the image of a man was hung up in the Church of Christ, I cut it, and counselled the guardians of the place that they should rather wrap up and bear forth in it some poor man who was dead."—*Letter to John, Bishop of Jerusalem, in Jerome's Works, (by whom this Epistle is translated.)*

PICTURES.

*The Council of Eleberi.**

"It hath seemed good to us that Pictures ought not to be in the Churches, lest that *which is worshipped or adored*, be painted upon the walls."

THE CONSECRATION OF SHRINES FOR ROME'S RELICS,
BONES OF DEAD SAINTS, &c.

(*From the Pontificale Romanum.*)

"O, Almighty God, Father of our Lord Jesus Christ, from whom all fatherhip in heaven and earth is named: we most humbly beseech thee, that thou vouchsafe to imbue with thy heavenly benediction, these vessels prepared for the *pledges* (or deposits) of thy saints, through the same saints interceding for us, to the end that those that seek the protection of these (the reliques) may merit, through the intercession of

* Held in Spain about the year 300

the same, to overcome by thy aid, all things adverse; and to obtain, by the abundance of thy bounty, all things convenient and profitable. And like as they, thou, Lord, inspiring them, have been able to guard against the subtleties of spiritual wickednesses, and not only to despise, but also entirely to overcome—Christ the Lord strengthening them—the exquisite torments devised by men; so stretch forth to those venerating the merits of the same, and humbly embracing these reliques,—as their security—against the devil and his angels, against lightnings and tempests, against hail and various havocs, against foul air and pestilences of men and animals, against thieves and robbers and the incursions of nations, against savage beasts, and all the divers forms of serpents and reptiles, against the wicked incantations or inventions of bad men,—to all such stretch thou forth, appeased by the prayers of the same thy saints, the right hand of thy invincible power, always and everywhere, for the driving away of what is hurtful, and the bestowing of what is profitable. Through the same, thy said, &c.”

Then follows the collect:—

“O, Lord God Almighty, who, that thou mightest restrain the murmuring of the mad people, and prove that the priesthood of Aaron was pleasing to thee, didst make the dried up rod of the same to bud, and produce fruit, bearing flowers, and didst command it to be laid up in the ark of the covenant for a sign of thy power; yea, and who to us also hast shown by the same presage, Christ, who was dried up on the ark of thy cross, blooming afresh by his resurrection on the third day, and fructifying day and night. At this latter time, in the raising up of the Church through his death, we beseech thee, O, most indulgent purveyor of the human race, that thou wouldst so sanctify with thy free grace, these vessels prepared as a receptacle of thy saints, that wheresoever *they shall be carried forth*, in their name thou mayest, through the interceding merits of their indwellers, drive away and nullify all things adverse, and multiply and preserve all things useful, so that thy faithful ones may, through the greatness, or rather universality of thy kindness, congratulate themselves, (or thankfully acknowledge,) that in a scrap of thy saints’ reliques, they are partakers of their entire bodies, and may, through the temporal places blessed by the same, be animated to get possession with more confidence and warranty of eternal joys with them. Through the same, thy Son, &c., Amen.”—*Pontificale Romanum*, pages 370 and 371. (Printed at Antwerp, 1627.)

(From the Ordinary of the Mass.)

“Coming up to the altar, bowing down, he (the priest) says, ‘We beseech thee, O Lord, by the MERITS of thy saints, whose RELICS are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins.’ See *Missal for the Laity*, page 18; *Ordinary of the Mass*. Keating and Brown. (London, 1806.)

PICTURE OF IIGUORI.

Cardinal Wiseman, in his lives of the “Canonized,” thus writes, and thus extracts from the “Processes” :—

“In the Processes, many miracles are related, but as the number of them is too great for insertion in this place, we content ourselves with

relating those only which have been approved by the holy congregation of Rites :—

"*Magdalen de Nunzio* suffered from an abscess in the left breast. . . . As she grew rapidly worse, *the surgeon ordered* the rites of the church to be administered. In the evening of that day, one of her neighbours coming in, brought with her a *picture* of the saint, (*i. e.* of Liguori,) with a small piece of his *garment*. By her advice, the sick woman recommended herself to Alphonsus, and *placed* the picture upon the wound, and *swallowed* a few threads of the relic in water. She then fell into a quiet sleep, and when she arose in the morning, discovered, to her great surprise, that she was perfectly cured; and the whole of her breast restored, even that part which had been cut off."

"*Father Francis*, of the Reformed Franciscan Order, was attacked by violent rheumatic pains, &c., which daily increased, until the physician pronounced that he had reached an advanced stage of consumption, and had not long to live. In this reduced state, &c., he fervently recommended himself to the patronage of the saint, (*i. e.* the dead Liguori,) and placed a relic of him upon his breast, saying, 'If thou art really in heaven, deliver me from this death.' As soon as he had spoken these words, he fell into a calm sleep, and awoke perfectly cured."—*p.* 54.

ST. FRANCIS DI GIROLAMO.

The Cardinal continues :—

"Whether from an especial inspiration, or a vision, or from some other motive, Francis conducted all his missions under the patronage of St. Cyr. From that time it was a perpetual contest between the martyr and the saint, which should procure the other the greater honour. Francis recurred to St. Cyr in all his undertakings. He never visited a sick person, but he blessed him with a relic of the martyr. He used also the oil which had burned in the lamp before his body, and water blessed with his relics, for holy purposes But this devotion was abundantly repaid by reciprocal favours on the part of the holy martyr, as we shall show on another occasion."—*p.* 100.

"In a certain monastery, a nun was afflicted with horrible convulsions. Father Francis was sent for. 'I bring you,' said he on entering, 'good tidings; a physician who cures all diseases;' and gave her the relic of St. Cyr to kiss. 'Have you confidence in this physician?—will you invoke him, and henceforth be devout towards him?' She replied in the affirmative. 'You are cured then,' said he, 'already; arise, and come to choir, to return thanks to God.' To the surprise of all, she did as he desired."

"The *infirmarian* being desirous of keeping some relic of so holy a man (as St. Francis,) before he laid him out in the sacerdotal habit, pared off a piece of the hard skin of the sole of his foot. But the pious theft soon became apparent, though he had used every effort to conceal it; for the blood began to flow from the wound so freely, as not merely to stain the linen, but to fill a phial holding three or four ounces; which portion being preserved, retained, during three months, its ruddiness and liquidity, and wrought many miracles."—*p.* 109.

"Sister Mary Angela was seized with epileptic fits, and at last suffered a stroke of apoplexy that deprived her of sense and motion.

By dint of vigorous remedies, she recovered speech and sensation, but the whole left side of her body was paralysed, and she lay bed-ridden and disabled. Procuring a relic of our saint, she got the *infirmarian* to apply it to her side, and in the night, during sleep, was cheered up by a vision of the holy man, who touched the part affected, and disappeared. Next morning she awoke perfectly well."—p. 115.

ST. VERONICA.

The Cardinal still :—

"From the many (miracles) that are recorded in the acts of her beatification, we select two. The first is that of her *confidential companion and friend*, Sister Mary Magdalen, who, in the course of the years 1729-30 was attacked by such a complication of disorders, that she could neither taste food nor lie down without considerable difficulty. . . . On the vigil of St. Matthias, eleven months since the beginning of her illness, her *confessor*. exhorted her to place a firm reliance upon Veronica, under whom she had passed her novitiate; and when he had excited her confidence and hope, he gave her to drink some water, in which a relic of the saint had been. She drank it, and instantly sprang out of bed, and ran to see one of her sisters who was sick. . . . The second miracle was the sudden and perfect cure of Maria Pacciarini of an arthritic rheumatism of long duration; from which she instantaneously and perfectly recovered by the intercession of Veronica." p. 277.

PURGATORY, AND PRAYERS FOR THE DEAD.

(See *Creed of Pope Pius*, Article vii.)

To the Papal Church, Purgatory is a most *profitable* delusion. It has, ever since its invention, poured into the coffers of Rome, its inexhaustible tide of wealth. It pays well; for, it may be infallibly recorded, that—"No Penny, no Pater-noster." In order, the more securely and effectually to "merchandize" in this "fondly lighted-up imaginary fire of Purgatory," the *terrors* of the future world are evoked into requisition: for, "Grist is brought to the Mill," in proportion to the liberality of the alarmed conscience of the dying, or the superstitious sympathies of surviving relatives. Who, on entering the vestibule of a Mass-house, has not read the *moving* "sign-board" of a Purgatory box—"Have pity on me, have pity on me, at least you, my friends, &c." (Douay Version), Job xix., 21—with that *profitable* eulogy—gleaned from the Apocrypha—"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins?"—(Same version), ii. *Machabees*, xii., 46.

THE COUNCIL OF TRENT ON PURGATORY.

The Council did not decree so largely upon Purgatory, as on other of the *modern* doctrines. In all probability it

dreaded a procrastinated discussion. In its 25th Session, when it was evidently anxious to draw its proceedings to a close, it published a rather brief decree, the former part of which is as follow :—

“ Since the Catholic Church, instructed by the Holy Spirit from the Sacred writings, and ancient tradition of the Fathers, hath taught in Holy Councils, and lastly, in this oecumenical Council, that there is a Purgatory; and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass,* this holy Council commands all Bishops diligently to endeavour that the wholesome doctrine concerning Purgatory, delivered to us by Fathers and Sacred Councils, be believed, taught, and every where preached by Christ's faithful.”—*Session xxv. Decree on Purgatory.*

In the 6th Session [on Justification], also, there is the following Canon :—

“ If any one shall say, that after the reception of the grace of justification, the guilt is so remitted to the penitent sinner, and the penalty of eternal punishment destroyed, that no penalty of temporal punishment remains to be paid, either in this world, or in the future in Purgatory, before the access to the kingdom of Heaven can be open—let him be accursed.”—*Session vi., Canon 30.*

CATECHISM OF TRENT ON PURGATORY.

The Catechism of the Council of Trent gravely informs us, that—

“ Amongst them, (the secret abodes of the departed) is also the fire of Purgatory, in which the souls of the just men (!) are cleansed by a temporary punishment, in order to be admitted into their eternal country, ‘into which nothing defiled entereth.’ The truth of this doctrine founded, as Holy Councils declare, on Scripture, and confirmed by Apostolical tradition, demands diligent and frequent exposition, proportioned to the *circumstances* of the times† in which we live, when men endure not sound doctrine.”—*Page 59. Dublin: Richard Coyne, 1829.*

But it is expedient that I should give a few extracts from the minor Catechisms of the Papal Church, with reference to the doctrine of Purgatory :—

DR. PLUNKETT'S CATECHISM.

Question: “ Where do they go who die in mortal sin ?”

Answer: “ To Hell, for all eternity.”

* See Session xxii. (On the Mass,) Canon iii., page 43 of this Hand-Book.

† “ Times,” not so “ golden ” for replenishing the Pope's treasury, as when Tetzel, the wonder-working Monk, could conjure a soul out of Purgatory so soon as the Indulgence-money rattled in the begging-box. Read the History of the Reformation in Germany.

Question: "Where do they go who die in venial sin?"

Answer: "To Purgatory."

Question: "What is Purgatory?"

Answer: "A place of punishment, where souls suffer for a time before they can go to Heaven."

Question: "Will any others go to Purgatory beside those who die in venial sin?"

Answer: "Yes; all such as have not in their life-time sufficiently satisfied for sins forgiven (!)"

Question: "Can the souls in Purgatory be relieved by our prayers?"

Answer: "They can; for being children of God (!) and still members of his Church, they share in the communion of Saints."—*Dublin: Printed by Wogan, 1829.*

The distinction, between *venial* and *mortal* sins, is thus given in Dr. Doyle's "Christian (?) Doctrine:—

Question: "How is actual sin divided?"

Answer: "Into mortal and venial."

Question: "What is mortal sin?"

Answer: "Any great offence against the law of God; and is so called, because it kills the soul, and robs it of the spiritual life of grace."

Question: "What is venial sin?"

Answer: "A small and very pardonable offence against God or our neighbour."—*Page 113. Printed by R. Coyne, Dublin.*

We have also, a specimen of the "distinction", between mortal and venial *lying*, at page 65:—

Question: "When is a lie a mortal sin?"

Answer: "When it is any great dishonour to God, or notable prejudice to our neighbour."

But now, that I have so far noticed the *moral* and *religious* instruction which Rome recommends for the training of her "rising generation," I should be wanting in faithfulness to those for whose service this compilation has been undertaken, did I withhold the following painfully degrading extracts, which present so dark a contrast to the teaching of God's written Word, from which the "little ones" of our Holy Church are instructed. . . "in the nurture and admonition of the Lord." (*Ephesians*, vi. 4.)

Question: "By what kind of sins are the commandments broken?"

Answer: "By mortal sins only; for venial sins are not, strictly speaking, contrary to the end of the commandments, which is charity."

Question: "How declare you that?"

Answer: "Because a venial sin, for example a VAIN WORD, an OFFICIOUS OR JESTING LIE, which hurts nobody; the THEFT OF A PIN OR AN APPLE, IS NOT OF WEIGHT to break charity betwixt man and man, MUCH LESS BETWIXT GOD AND MAN."—*Same.* "Of the Commandments in General," p. 46.

I am quite prepared to believe, that many Romanists will either deny the existence of such catechetical instructions as the above altogether, or fall back upon the "old extenuation," namely, "Oh, this is not the teaching of our Church; it is, at most, no more than an expression of 'private judgment,' for which the Church is not responsible." But, instead of wasting space on this miserable evasion, I prefer, rather, to point out an *unmistakeable* degree of relationship subsisting between the *moral* and *religious* inculcations of the Children's Catechism, and those recommended to be taught to "Children of a larger growth," by the Fathers of Trent, in their "Fixed Standard of Christian belief," the Roman Catechism. In the preface to this Catechism, the faithful are informed;—

"That to meet the mischievous activity of such men," (the Reformers), "and to rear the edifice of Christian knowledge on its only secure and solid basis, the instruction of its authorized teachers; to afford the faithful a fixed standard of Christian belief, and to the pastor a prescribed form of religious instruction; to supply a pure and perennial fountain of living waters, to refresh and invigorate at once the pastor and the flock, were amongst the important objects contemplated by the Fathers of Trent in the publication and translation of the Roman Catechism."*—*Preface to Dublin Edition, p. viii. (1829).*

I now proceed to justify what I have stated with respect to the close affinity that there exists between the Catechism of the *infallible* Council, and those of the *fallible* Drs. Doyle, Plunkett, &c. &c.;—

[SACRAMENT OF PENANCE.]

"With the bare enumeration of our mortal sins, we should not be satisfied, that enumeration we should accompany with the relation of such circumstances as considerably aggravate or extenuate their malice. Some circumstances are such, as of themselves to constitute mortal guilt; on no account or occasion whatever, therefore, are such circumstances to be omitted. Has any one imbrued his hands in the blood of his fellow man? He must state whether his victim was a layman or an ecclesiastic. Has he had criminal intercourse with any one? He must state whether the female was married or unmarried, a relative, or a person consecrated to God by a vow. These are circumstances which alter the *species* of the sins. The first is called simple fornication; the second, adultery; the third, incest; and the fourth, sacrilege. Again, theft is numbered in the catalogue of sins; BUT IF A PERSON HAS STOLEN A GUINEA,† HIS SIN IS LESS GRIEVOUS THAN IF HE HAD STOLEN ONE OR TWO HUNDRED GUINEAS, OR A CONSIDERABLE SUM; and if the stolen money were sacred, the sin would be aggravated.

* See Decree of the Council, with respect to this Catechism, page 45 of this Work.

† Not a "pin or an apple"—this would be but child's play!

To time and place the same observation equally applies; but the instances, in which these circumstances alter the complexion of an act, are so familiar and are enumerated by so many writers,* as to supercede the necessity of a lengthened detail."—*Pages 278-9. Coyne, Dublin; 1829.*

I think that, I have now established some *relationship* between the *greater* and the *lesser* Catechisms; the *former*, through the *latter*, "teaching the young idea how to shoot."

Some of the most eminent Romanists, have candidly acknowledged that Purgatory could neither be proved from Scripture, nor from the writings of the most ancient Fathers. This we shall shew anon.

That poor Cardinal Bellarmine was "hard up" for vouchers for the *existence* and *locality* of this "middle state," as well as the nature of the *accommodation* which it affords, I proceed to shew. I have now before me a work of the Cardinal, printed at Cologne, in 1662; the title of which is "*De Gemitu Columbæ, sive de bono Lacrymorum*," &c.—(The Groans of the Dove, &c.) This work, together with four other rare volumes of Bellarmine, not generally met with, I purchased at the sale of the Roman Catholic Priest, Mr. Curr. It is at the free inspection of any respectable person. The Cardinal declares, that "they who do not believe it, (Purgatory), shall never arrive there, but must be tormented in the eternal fire of hell." *Bellarmino on Purgatory, book 1, chap. 14.*

"Since many persons," says the Cardinal, in the book now before me, "will not believe what they have never seen, it has pleased God sometimes to raise his servants from the dead, and to send them to announce to the living what they have really beheld."

For the *first* proof of the existence of Purgatory, strange to say, the Roman Cardinal stands indebted to an English historian—the venerable Bede; for, it appears that, a pious Father in Northumberland, who, after he had died and looked in upon the unhappy lodgers in Purgatory, was permitted to come back again, in order, no doubt, that he might give to the faithful, a graphic description of the nature and character of the *discipline* inflicted in this "middle place." But, Reader, you must hear the Cardinal himself, as he cites and relates:—

"A pious father of a family in Northumberland died, after a long illness, in the early part of one night, but to the great terror of those

* Most true. Witness Sanchez, Dens, also the Maynooth Class-books, such as Delahogue, Bailey, &c., and, not omitting Cardinal Wiseman's Canonized Liguori,

who watched by his body, came to life again at the dawn of the following day. All but his faithful and affectionate wife fled at the sight of him, and to her he communicated in the most soothing terms, the peculiar circumstances of his case, that he had indeed been dead, but was permitted to live again upon earth, though by no means in the same manner as before. In short, he sold all his property, divided the produce equally between his wife, his children, and the poor, and then retired to the monastery of Melrose. He there lived in such a state of unexampled mortification, as made it quite evident, even if he had not said a word on the subject, that he had seen things, whatever was the nature of them, which no one else had been permitted to behold. But he disclosed it all. 'One,' said he, 'whose aspect was as of light and his garment glistening, conducted me to a valley of great depth and width, but of immeasurable length, one side of which was dreadful beyond expression for its *burning* heat, and the other as horrible for its no less *intolerable* cold. Both were filled with the souls of men which seemed to be tossed, as by the fury of a tempest, from one side to the other; for being quite unable to endure the heat on the right hand, the miserable wretches kept throwing themselves to the opposite side into the equal torment of cold, thence back again into the raging flames. This, thought I to myself, must be Hell, but my guide answered to my thought, that it was not so. 'This valley' says he 'is the place of torment for the souls of those who, after delaying to confess their sins, have at length, in *articulo mortis*, had recourse to penance, and so have died; these, at the day of judgment, will all be admitted into the kingdom of Heaven, by reason of their confession and penance, late as it was. But meanwhile, many of them may be assisted and liberated before that day, by the prayers, alms, and fastings of the living, particularly by the sacrifice of the Mass.'

The Cardinal, in the same work—*De Gemitu Columbæ*—gives his *second* proof of the existence of Purgatory, by informing the faithful, that St. Christina, who had died—but was allowed to return to life again—in the presence of many witnesses, gave the following narrative of what she *had seen* during her sojourn in the *unseen* world. Christina is placed, as a saint, in the Roman Calendar, as may be seen on reference to the Breviary. Her festival is kept on the 23rd of July, the same day with St. Appollinaris, who has conceded to him a *precedency*, perhaps, on account of his being a disciple of St. Peter. And now for St. Christina's report:—

"Immediately as I departed from the body," says Christina, "my soul was received by ministers of light, and angels of God, and conducted to a dark and horrid place, filled with the souls of men. The torments which I there witnessed are so dreadful, that to attempt to describe them would be utterly in vain; and there I beheld not a few who had been known to me while they were alive. Greatly concerned for their hopeless state, I asked what place it was, thinking it was Hell, but I was told it was Purgatory, where are kept those who in their life had repented indeed, of their sins, but *had not paid*

the punishment due for them. I was next taken to see the torments of Hell, where also I recognised some of my former acquaintance upon earth. Afterwards I was translated to Paradise, even to the throne of the Divine Majesty; and when I saw the Lord congratulating me, I was beyond measure rejoiced, concluding of course, that I should henceforward dwell with him for evermore. But he presently said to me, 'In very deed, my sweetest daughter, here you shall be with me, but for the present I offer you your choice. Will you stay for ever with me now? or will you return to the earth, and there in your mortal body, but without any detriment to it, *endure punishment*, by which you may *deliver* out of Purgatory all those souls whom you so much pitied, and may also, by the sight of your penance, and the example of your life, be a means of converting to me some who are yet alive in the body, and so come again to me at last with a great increase of *your merits*?' I accepted without hesitation the return to life, on the condition proposed; and the Lord congratulating me on the promptitude of my obedience, *ordered that my body should be restored to me.* And here I had an opportunity of admiring the incredible celerity of the blessed spirits; for in that very hour, having been placed before the throne of God, at the recital of the *Agnus Dei*, in the Mass which was said for me, at the third my body was restored."

"This is an account of my death and my return to life. I am recalled to life for the correction and emendation of men. I entreat you, therefore, not to be disturbed at what shall happen to me. I say this, because the things which you shall see wrought in me by the will of God, will far exceed human comprehension."

"These were her own words. The author of her life adds, that she walked into burning ovens, and though she was so tortured by the flames, that her anguish extorted from her the most horrible cries, yet when she came out, there was no trace of any burning to be detected on her body. Again, during a hard frost, she would go and place herself under the frozen surface of the river for six days and more at a time. Sometimes she would be carried round with the wheel of a water mill, with the water of the river, and after having been whirled round in a horrible manner, she was as whole in body as if nothing had happened to her—not a limb was hurt. At other times she would make all the dogs in the town fall upon her, and would run before them like a hunted beast; and yet, in spite of being torn by thorns and brambles, and worried and lacerated by the dogs, to such a degree that no part of her escaped without wounds, there *was not a weal or a body scar to be seen.*"

"Such," says Bellarmine, "is the narrative of Thomas Cantipratensis; and that he said nothing but the truth is evident, not only from the confirmation given to his testimony by the Bishop and Cardinal de Vitriaco, and from his only telling what happened in the very province in which he was a Bishop, but because the thing spoke for itself. It was quite plain that the body must have been endued with a divine virtue, which could endure all that hers endured, without being damaged; and this, not for a few days, but for *forty-two years*, during which *she continued alive after her resurrection*; but still more manifest does this become, from the many sinners whom she brought to

repentance, and from the miracles after her death, by which she was distinguished. For God determined to stop the mouths of all unbelievers."

The Cardinal's *third* proof of the existence of a Purgatory, it is presumed, must be regarded as conclusive, now that the witness is no less a personage than the Head of the Church himself—Pope Innocent III.—who became an inmate of its lorn and dreary regions of "pains and penalties," shortly after the breaking up of the Council of Lateran, A.D. 1215; and, who is to be detained a tormented prisoner until the eve of the resurrection day!!

Our Cardinal proceeds to quote as follows, from the "Life of St. Ludgardis," written by the same author as that of St Christina :—

"About this time, Innocent III., after having held the Lateran Council (A.D. 1215), departed out of this life, and shortly afterwards appeared to Ludgardis. She, as soon as she beheld him encircled with a vast flame, demanded who he was, and, on his answering that he was Pope Innocent, exclaimed with a groan, 'what can this be? how is it that the common Father of us all is thus tormented?' &c. 'The reasons of my suffering thus,' he answered, 'are THREE in number, and they would have consigned me to eternal punishment, had I not, through the intercession of the most pious Mother of God, to whom I founded a Monastery, repented when in extremis. As it is, though I am spared eternal suffering, *yet I shall be tortured in the most horrible manner to the day of judgment*; and that I am now permitted to come and pray for your suffrages,* is a boon which the Mother of Mercy has obtained for me from the Son.' With these words he disappeared. Ludgardis not only communicated to her holy sisters the sad necessity to which the Pope was reduced, in order to obtain their succour, but she also herself *submitted to astonishing torments on his account*. The reader," adds our author, "must understand, that Ludgardis has revealed to me the THREE CAUSES of the Pope's suffering†—*but I forbear to disclose them, out of reverence to so great a Pontiff.*"

* Her suffrages could be of no avail: this is evidenced from the statement of the unfortunate Pope himself—who just stated that he was to "be tortured in the most horrible manner until the day of judgment!"

† No doubt but, that it would be injurious to the interests of the Papacy, had the worthy Cardinal made the world acquainted with the "THREE CAUSES" assigned for the Pope's incarceration in Purgatory. That the said Pope was guilty of THREE MOST WICKED ACTS, during the sitting of the Lateran Council, may be seen from the following facts:—*Firstly*: It was Pope Innocent, who first decreed, with an anathema, Transubstantiation to be an article of faith. *Secondly*: It was he, who concocted the infamous decree for the extermination of Heretics, and deputed the Inquisitor-Saint Dominic, and Simon de Montfort, to prosecute and destroy the Albigenses. And *thirdly*: It was Pope Innocent, who introduced and subsequently had decreed, at that Council, the dark and loathsome practice of private confession, by both sexes, to a Priest. Reader, peradventure, by this time you may be in possession of Bellarmine's secret. May not the three infamous acts, just narrated, be the THREE CAUSES for the Pope's calamitous location "until the day of judgment"!!!

"This instance," says the sympathetic Bellarmine, "always affects me with the greatest terror. For if a Pontiff, entitled to so much praise, one who, to all human observation, was not merely a man of integrity and prudence, but of eminent, nay most exemplary, sanctity—if even he so narrowly escaped hell, and, as it is, must suffer the most excruciating torments till the day of judgment—what prelate is there who does not tremble? Who does not scrutinize the secrets of his own conscience with the most unsparing rigour? For I cannot easily persuade myself, that so great a Pontiff could have been capable of committing deadly sins, unless he were deceived, under some semblance of good, by flatterers and relatives, of whom the Gospel says, 'A man's foes shall be they of his own household.'"

Reader—for whose service this work is designed—you have now perused the "evidences given in court," by the great defender of Pope and Popery—Cardinal Bellarmine. Do not, however, lose sight of the fact, that the Romish Church declares that, *such* as go to be thus tormented in Purgatory, are *only those* "who die in the Lord"—"pious persons"—the "truly penitent"—those who have died "in the love of God." But you "have not so learned Christ:" for, the voice of mercy and of love speaks to you from the PRECIOUS WORD of GOD:—"*Blessed are the dead WHICH DIE IN THE LORD, from henceforth; yea, saith the Spirit, THAT THEY MAY REST FROM THEIR LABOURS, and their works do follow them.*" Rev. xiv. 13.

THE FATHERS CITED AGAINST PURGATORY.

CYRIL OF ALEXANDRIA.

"For I think that we ought to decide it, as being highly probable, that the souls of the Saints, when they have departed from their bodies, are commended unto God's goodness as unto the hands of a most dear Father, and do not remain in the earth, as some unbelievers have imagined, until they have had the honour of burial; neither are carried as the souls of the wicked are, unto a place of immeasurable punishment, that is unto hell, *but rather fly to the hands* of the Father of all, our Saviour, Christ, having first prepared this way for us. For he delivered up his soul to the Father, that from it and by it a beginning being made, we might have certain hope of this thing, firmly believing that, *after death* we shall be in the hands of God, and shall live a far better life than when we were in the flesh. Wherefore, the wise Paul instructs us, 'that it is better to be dissolved and to be with Christ.'"—*On the Gospel of John, Book 12, tom 4, p. 1069. (Printed at Paris, 1638.)*

CYRIL OF JERUSALEM.

"He who believes in the Son is not judged, but is translated from death to life. How great is the mercy of God! The just, indeed, were tried through many years, but that which they obtained by the

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diligence of a long life, Jesus freely confers upon us in an hour. For if you believe that the Lord Jesus is the Christ, and that God has raised him from the dead, you shall be saved and transferred to paradise, by Him who therein introduced the thief."—*Catecheses*. (Oxford, 1830.)

JUSTIN MARTYR.

"Again, when we assert that the souls of the unjust are in existence after death, and are sensibly tortured, but that the souls of the good are *happy, free from punishment*, we think that we say the same things that the poets and philosophers have done."—*Apology for the Christians*, 2. (Paris, 1515.)

"But after the departure from the body, a separation of the just from the unjust immediately takes place. For they are conducted by angels into places worthy of them. The souls of the just are conducted to Paradise in the company and sight of angels and archangels into the vision of the Saviour, Christ, according to that which is written—'Absent from the body, and present with the Lord.' But the souls of the wicked are conducted to the regions of hell, and are kept in places worthy of them until the day of resurrection and retribution."—*Question and Answer to Orthodoxus—the anonymous work of an ancient Father, which is generally bound up with Justin Martyr's works*—p. 487.

CYPRIAN.

"We injure Christ, when we do not bear with fortitude the departure of those who are called away by him, as if they *were to be pitied*. 'I desire,' says the Apostle, 'to be received and to be with Christ.' How superior does he show the desire of Christians to be! If therefore, we impatiently grieve for any who have obtained this desire, we show that we are unwilling to obtain it. . . . Some one said—'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation,'—proving thereby, and witnessing, that the servants of God then have peace, then enjoy free and *quiet rest*; when, being drawn from these storms of the world, we seek the haven of an eternal place and safety, when having paid the penalty of death we arrive at immortality."—*Cyprian on Death*, Sec. 2, p. 157. (Oxford, 1682.)

"When once we have departed hence, there is no longer any place for repentance, no longer any *effectiveness of satisfaction*. Here, life is either lost or held: here we may provide for our eternal salvation by the worship of God and the fruitfulness of faith. Let not any one, then, be retarded, either by sins or by length of years, from attaining to salvation. To a person, while he remains in this world, repentance is never too late. Those, who seek after and understand the truth may always have an easy access to the indulgence of God. Even to the very end of your life, pray for your sins; and, by confession and faith, implore the one only true Deity. To him who confesses, pardon is freely granted: to him who believes, a salutary indulgence is granted from the Divine pity: and IMMEDIATELY AFTER DEATH HE PASSES TO A BLESSED IMMORTALITY."—*Epistle to Demetrius*, page 196. (Edition 1682.)

A P P E N D I X.

THE ROMAN CATHOLIC EPISCOPAL OATH.

The efficient, and laudable services rendered to the great cause of Truth, by my very esteemed and most talented friend—the Rev. Dr. Cumming—in his famous exposure of the *transparent* quibbles and evasions of Cardinal Wiseman's "Apologists," in the now notorious matter of the "Episcopal Oath" contained in the *Pontificale Romanum*, cannot be too highly appreciated. I believe, with Dr. Cumming, that the alterations said to have been made in this Oath, in the year 1791, by the then Pope, and by Pius VII. in 1818, do not appear to have any reference to this country. Dr. Curtis—the Popish Primate in Ireland—stated, in his evidence before the Lords' Committee of Education, in 1825, that—

"At an audience of his Holiness, held on the 9th day of June, 1791, the Archbishops of the kingdom of Ireland have explained to our most holy Lord, that, through the ignorance and dishonesty of some persons, certain words found in the form of oath which, according to the Roman ritual, is to be taken by Archbishops and Bishops, are perverted into a strange sense, and that, in addition to those difficulties which must occur every day in a kingdom where the Roman Catholic religion has not the dominion, they are on this account thrown into new perplexities; whence they humbly beg that, as far as may seem expedient to his Holiness, he would, in his apostolical wisdom, provide some means of delivering them. Accordingly, his Holiness having, at the instance of the undersigned, maturely considered all things, has graciously *given indulgence* that the *Irish Archbishops and Bishops* may use the form of oath which, by the permission of his said Holiness, the Archbishop of Mohilow, in the empire of Russia, has taken."

The reference to the case of the Archbishop of Mohilow, may be thus explained :—

In the year 1785, a Roman Catholic ecclesiastic of Russia, when taking the oath at his consecration as Archbishop of

Mohilow, stopped at the clause which enjoined the persecution of heretics, and refused to recite it. The ceremony was broken off, and information sent to the Pope; but, as the Archbishop elect acted with the concurrence of his Sovereign, (the famous Empress Catherine), and could not be shaken from his purpose, the Court of Rome was compelled to yield, and the clause was omitted. Ireland was at that time convulsed by religious feuds; and when the account of this Russian transaction arrived there, it attracted much notice. In the end, the Popish Hierarchy found it expedient to apply to Rome for a similar change in the Oath.

THE FORM OF OATH.

"I, N., Elect of the Church of N., will, from this hour forth, be faithful and obedient to the blessed Apostle Peter, to the holy Roman Church, and to our Lord, N. Pope N., and to his successors, canonically entering. I will not be of any counsel, by consent or deed, to deprive them of life or limb, or to ensnare them by any deceit or fraud, or to lay violent hands upon them in any way whatever. Moreover, any counsel which they may entrust to me, either in their own persons or by their messengers or letters, I will disclose to no one knowingly to their hurt. *The Roman Popedom and the Royalties of St. Peter, I shall help them to retain and defend, (saving my own order), against every man.* The legate of the Apostolic See, in passing and re-passing, I shall honourably entertain, and assist in his necessities. *The rights, honours, privileges, and authority of the Holy Roman Church, of our Lord, the Pope, and his successors aforesaid, I shall give all diligence to preserve, defend, advance, and promote.* Nor will I be of any counsel, undertaking, or management, whereby anything sinister may be contrived against our Lord, in the said Roman Church, or whereby anything prejudicial to their persons, rights, honour, state, or power, may be plotted. And, if I should discover that such be done by others, whosoever they be, or by their procurement, I shall hinder the same, to the utmost of my power, and as soon as possible, signify it to our said Lord, or to some other who shall inform him thereof. The rules of the holy Fathers, the Apostolic decrees and ordinances or appointments, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels to our said Lord, and his successors, I will persecute and impugn, (i.e.*

fight against) to the utmost of my power. When summoned to Synod, I will obey, unless prevented by some canonical impediment. I will visit the thresholds of the Apostles every third year, in my own person, and render to our said Lord, and his successors, an account of my whole pastoral office, and of every particular in any way whatever relating to the state of my Church, to the discipline of my clergy and people, and in short, to the salvation of the souls committed to my charge; and I will humbly receive and execute with the utmost diligence, the Apostolic mandates given in reply to the same. But if I shall be hindered by any legitimate impediment from doing so in person, I will discharge all the aforesaid duties by a trusty messenger, selected from the bosom of my own chapter, and commissioned for this very especial purpose, or by some other ecclesiastical dignitary, or otherwise exalted person; or these failing me, by a diocesan priest; or, a clergy altogether failing me, by some other presby, secular, or regular, of known probity and religion, and fully instructed in all the aforesaid particulars. And such impediment I will give certificates of, by lawful proofs, to be transmitted by the same messenger, to the Holy Roman Church's Cardinal resident of the Congregation of sacred Synod. Moreover: the possessions belonging to my table I shall neither sell, or bestow, nor mortgage, nor lease afresh, nor in any way alienate, even with the consent of the Chapter of my Church, without consulting the Roman Pontiff. And if I shall be guilty of any alienation, I willingly incur on this very account the penalties contained in a certain statute enacted on the same.—So help me God, and these holy Gospels of God." *Pontificale Romanum*, page 59. (Antwerp, 1627.)

The persecuting sentence, "*Heretics, schismatics, and rebels to our Lord, and his aforesaid,*" &c., caused great sensation amongst the Protestants in Ireland, when it was first exposed, in a controversy between Bishop Woodward and Dr. Butler, in the year 1791. A representation was made to the Pope of the day, and the clause was expunged, in order to calm the fears of the Protestants of that country. In the same year there were also added to the Oath, the following words:—

"*All and every of these things I will observe the more inviolably, as being certain that nothing is contained in them which can interfere with the fidelity I owe to the most Serene King of Great Britain and Ireland, and his successors to the throne.—So help me God,*" &c.

But, as has been long since well observed :—

“ When we reflect on the oath of fealty, taken by the Papal Prelates to the Pope, and their obligation to maintain his *Royalties*, we cannot but view him as their Lord, *paramount* to other lords and sovereigns. The above clause, annexed to the oath, cannot free them from that obligation, but is clearly of the same nature as oaths taken to *subordinate* monarchs, which cannot absolve their subjects from the sworn *paramount* allegiance due to their sovereign liege lord, whom they consider as their superior monarch.”

It is, at all events, allowed that, *prior* to 1791, the *horrible* clause in question was really in the Oath taken by the Popish Bishops. Whether they acted out the obligation, is not for me to give judgment. I must, however, confess myself half inclined to suspect that, the *expungings*, *emendations* and *additions*, are little more than sheer “waste paper record.”

In a work now before me, I am informed by the writer—James Stuart, Esq., LL.D., (second edition), Belfast, 1829—that he had in his possession—

“ The order of Latin Rite for the ordination of Bishops in the Roman Catholic Church : with the approbation of the most Rev. Dr. Troy, most Rev. Dr. Murray, most Rev. Dr. Kelly, &c. &c. &c.”—“ *Dublin : Printed by P. Blenkinson, 129, Chapel Street.*”

From page 6, he cites as follows, from the questions put to, and the answers made by the Bishop elect :—

Question : “ Wilt thou uniformly tender to Peter, the blessed Apostle, to whom was given by God the power of binding and loosening, and to his Vicar, the now Pope's Holiness, and to his successors, being Bishops of Rome, faith, subjection, and obedience, *according as the Canons enjoin* ?”

Answer : “ I will.”

At page 7, again :—

Question : “ Moreover ; dost thou ACCURSE EVERY HERESY which lifteth itself up against this Holy Catholic Church ?”

Answer : “ I ACCURSE THEM.”

The following dreadful CURSE is pronounced by the Bishop on any one who may draw away from the divine service, those who are under the banner of chastity, and on any who may purloin their goods, or hinder them from possessing their goods in quiet :—

“ By the authority of Almighty God, and of his holy Apostles, Peter and Paul, we solemnly forbid, under the curse of anathema, that any one draw away these present Virgins or holy Nuns from the divine service to which they have devoted themselves, under the banner of chastity ; or that any one

parloin their goods, or be a hinderance to their possessing them unmolested. But if any one shall dare to attempt such a thing, let him be *accursed* at home and abroad, *accursed* in the city and in the field, *accursed* in waking and sleeping, *accursed* in eating and drinking, *accursed* in walking and sitting, *accursed* in his flesh and his bones: and from the sole of his foot to the crown of his head, let him have no soundness. May there come upon him the malediction, which by Moses in the law, the Lord hath laid on the sons of iniquity. May his name be blotted out from the book of the living, and not be written with the righteous. May his portion and inheritance be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorcerer, and Judas the traitor; and with those who have said to God, "Depart from us, we desire not the knowledge of thy ways." Let him perish in the day of judgment; and may everlasting fire devour him with the devil and his angels, unless he make restitution or amendment. So be it—so be it." *Pontificale Romanum*, page 160. (*Antwerp*, 1627.)

BULL OF POPE PIUS V. AGAINST QUEEN ELIZABETH.

*"A sentence declaratory of our Holy Lord, Pope Pius Quintus, against Elizabeth, Queen of England, and the heretics adhering unto her. Wherein also, all her subjects are declared to be absolved from the Oath of Allegiance, and whatever other duty they owe to her, and those which from henceforth obey her, are involved in the same curse or anathema."**

"Pius, Bishop, servant of God's servants, for a future memorial of the matter—

"He that reigneth on high, to whom is given all power in heaven and in earth, hath committed his One, Holy Catholic and Apostolic Church, out of which there is no salvation, to one alone upon earth, namely, to Peter, the Chief of the Apostles, and to Peter's successor, the Bishop of Rome, to be by him favoured with plenary authority. Him alone, hath he made prince over all people and of all kingdoms, *to pluck up, destroy, scatter, consume, plant, and build*; that he may preserve his faithful people, (knit together with the band of

* The Sentence of Excommunication and Bull were ordered by the Pope to be published, and placed upon the Gates of the Bishop of London's Palace.

charity) in the unity of the Spirit, and present themselves spotless and unblemished to their Saviour. In discharge of which function, we, who are by God's goodness called to the government of the aforesaid Church, do spare no pains, labouring with all earnestness, that unity and the Catholic religion (which the author thereof hath, for the trial of his children's faith and for our amendment, suffered to be tossed with so great afflictions), might be preserved sincere. But the number of the ungodly hath gotten such power, that there is no place in the whole world left which they have not essayed to corrupt with their most wicked doctrines; and amongst others, Elizabeth, the *pretended* Queen of England; this servant of wickedness, lendeth thereunto her helping hand, with whom, as in a *sanctuary*, the most pernicious persons have found a refuge. This very woman, having seized on the kingdom, and monstrously usurped the place of *Supreme Head of the Church* in all England, and the chief authority and jurisdiction thereof, hath again reduced the said kingdom into a miserable and ruinous condition, which was so lately reclaimed to the Catholic faith and a thriving condition.

"For having by strong hand prohibited the exercise of the true religion which Mary, the lawful Queen of famous memory, had, by the help of this see, restored, after it had been formerly overthrown by Henry VIII., a revolter therefrom, and following and embracing the errors of heretics, she hath changed the royal council, consisting of the English nobility, and filled it up with obscure men, being heretics; suppressed the embracers of the Catholic faith, constituted lewd preachers and ministers of impiety, abolished the *Sacrifice of the Mass*, prayers, fastings, choice of meats, *unmarried life*, and Catholic *rites and ceremonies*; commanded books to be read through the whole realm, containing manifest heresy, and appointed rites and institutions by herself entertained and observed, according to the Prescript of Calvin, to be likewise observed by her subjects; presumed to eject bishops, parsons of churches, and other Catholic priests, out of their churches and benefices, and to bestow them and other church livings upon heretics, and to determine of church causes, prohibited the prelates, clergy, and people, to acknowledge the Church of Rome, or obey the precepts and canonical sanctions thereof, compelled most of them to condescend to her wicked

laws, and to abjure the authority and obedience of the Bishop of Rome, and to acknowledge her to be sole body in temporal and spiritual matters, and by this oath imposed penalties and punishments upon those which obeyed not, and exacted them of those who persevered in the unity of the faith, and their obedience, as aforesaid, cast the Catholic prelates, and rectors of churches into prison, where many of them being worn out with long languishing and sorrow, miserably ended their lives. All which things being so manifest and notorious to all nations, and by the serious testimony of every man, so substantially proved, that there is no place at all left for excuse, defence, or evasion; we, seeing that impieties and wicked actions are multiplied one upon another, as also that the persecution of the faithful and affliction for religion, proveth every day heavier and heavier, through the instigation and by means of the said Elizabeth; and since we understand her heart to be so hardened and obdurate, that she hath not only condemned the *godly requests and admonitions* of Catholic princes concerning her cure and conversion, but also hath *not so much as suffered the nuncios of this See to cross the seas for this purpose into England*, are constrained of necessity to betake ourselves to the weapons of Justice towards her, being heartily grieved, and sorry that we are compelled thus to punish one, to whose ancestors the whole state of Christendom hath been so much beholden. Being, therefore, supported with his authority, whose pleasure it was to place us, (though unable for so great a burden), in this supreme throne of justice, we do, out of the fulness of our Apostolic power, declare the *aforesaid* Elizabeth as a *heretic*, and a *favourer of heretics*, and her adherents in the matters aforesaid to have incurred the sentence of excommunication, and to be *cut off* from the unity of the body of Christ. And moreover, we do declare her to be *deprived* of her title to the kingdom, aforesaid, and of all dominion, dignity, and privilege whatsoever; and also the nobility, subjects, and people of the said kingdom; and all others, who have in any sort sworn unto her, to be *for ever absolved* from any such oath and all manner of duty, of dominion, allegiance, and obedience; and we also do, by authority of these presents, *absolve them*, and do deprive the said Elizabeth of her pretended title to the kingdom, and all other things before named. And we do command and charge all and

every nobleman, subjects, people, and others aforesaid, that they presume not to obey her or her orders, mandates and laws, and those which shall do the contrary, we do include them in the like sentence of anathema. And because it would be a difficult matter to convey these presents to all places wheresoever it shall be needful, our will is, that the copies thereof, under a public notary's hand, and sealed with the seal of an ecclesiastical prelate or of his court, shall carry altogether the same credit with all men judicially and extra-judicially, as these presents should do if they were exhibited or shewed.

Given at Rome, at St. Peters, in the year of the incarnation of our Lord 1569, the fifth of the Calends of March, and of our Popedom the fifth year.*

* This persecuting fulminator was subsequently canonized. He has a Festival and Votive Mass, on the 5th of May. See page 80 of this work.

OMISSIONS.

OFFERING UP CHRIST IN HONOUR OF THE CREATURE.

In a note, at page 44, I said that the Reader would see more of this wicked profanity, that is to say, the offering up of Christ in honour of the creature, under the head of "Invocation of Saints." I forgot, however, to insert instances in the proper place. Two proofs will, I doubt not, be all that need be required in this place, as sufficiently corroborative of to the fact. In the Missal for the Laity, under the head of Votive Masses of the Blessed Virgin Mary, page 513, (*Keating and Brown, London, 1806*), there is the following *Post Communion*:—

"Having received, O Lord, what is to advance our salvation: Grant we may always be protected by the patronage of Blessed Mary, ever Virgin, IN WHOSE HONOUR WE HAVE OFFERED THIS SACRIFICE TO THY MAJESTY, through, &c."

The next proof I give from the same Missal:—

(*Feast of St. Wilfred, Archbishop of York, October 12th.*)

"SECRET.—Purify, we beseech thee, O Almighty God, the souls of thy servants with the light of thy Holy Spirit, that the GIFTS WE OFFER MAY BECOME ACCEPTABLE* THROUGH THE INTERCESSION of Blessed Wilfred, thy confessor and bishop," &c.

Then the "POST COMMUNION"—

"Having feasted on the food of eternal redemption, we humbly implore thy mercy, O Lord, that through the MERITS and INTERCESSION of Blessed Wilfred, thy confessor, we may obtain the gift of eternal salvation, through, &c." (*Same, Page 685.*)

Under the head, "Purgatory," page 125, I stated, that eminent Romanists candidly acknowledged that, Purgatory could not be proved from Scripture, nor from the writings of the most ancient Fathers, at the same time pledging myself to give evidence to that effect: the pledge escaped my memory,

* The Eternal Father besought to accept His Son, on account of the merits of Wilfred!!

but I do so now, and call into court two Popish Divines, whose testimony, it is presumed, will not be questioned: Bishop Fisher, of Rochester, who had been invited to the Council of Lateran, by Pope Innocent, now in Purgatory, in his "Assertions against Luther," article 18, thus avows:—

"No orthodox person now doubts whether there be a Purgatory; and yet, by those ancients, there *was not any mention made of it whatever*, or, if any, the rarest possible; nay, by the Greeks, even to the present day, the very existence of Purgatory is disbelieved. Let any one, who will, read the commentaries of the Greek Fathers, and he will find, that they never, (if I mistake not), or, at any rate, as seldom as possible, speak of Purgatory. Nor even did the Latins all at once receive this truth. Since, then, *Purgatory was so late in being known and admitted* by the universal Church, can any man wonder, that of a practice connected with the belief of it, there is no instance to be found in the early ages of the Church?"

In the celebrated "Amicable Discussion" of Trevern, Bishop of Aire, which was replied to by the deeply learned Stanley Faber, when Rector of Long Newton, in his "Difficulties of Romanism"—there the following candid admission is made by the Bishop, with reference to Purgatory:—

"Had it been necessary for us," says the Bishop, "to be instructed in such questions, Jesus would doubtless have revealed the knowledge of them. HE HAS NOT DONE SO. We can, therefore, only form a CONJECTURE on the subject more or less probable." *Vol. ii., page 242.* (I quote from Mr. Faber.)



